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JOURNAL OF A MISSIONARY TOUR BY MR.  
BIRD, ON THE EASTERN COAST OF BAR-  
BARY.

[Continued from p. 279.]

IN the last number the journal of Mr. Bird was carried forward to the termination of his voyage from Jerba to Sfax.

*At Sfax.*

June 16, 1829.—I was recommended to a Neapolitan physician, almost the only European established in the city. Immediately on presenting him my letters, he generously invited me to make my home at his house, to which proposal I gladly consented.

16. Had a long religious discussion with Dr. A. He was once strongly suspected by the government of Naples of being one of the fraternity of the Carbonari; and for fear of punishment, was kept concealed for many months in his father's house.

Had a short conversation with a Jew, on the coming of the Messiah &c.; but he was too ignorant and worldly to enter into such subjects with any interest. One of the guests at the dinner table to-day was a Moslem. He was well dressed, and appeared to be a man of information, and of a disposition peculiarly mild and friendly. The conversation turned considerably on religion, and I tried to make it useful to him. He was backward in expressing any of his own sentiments, seemed willing to assent to almost any thing, nor could I, by any decent provocation, induce him to enter upon a defence of Mohammedanism.

17. The Moslem of yesterday proves to be a Neapolitan renegade. He was taken prisoner by the Turks when very young, and from the harsh treatment he received, thought himself obliged to renounce his religion, and accept that of Mohammed. From that time he was treated

with great lenity, and eventually took to wife the daughter of his master; but it is rather to be supposed that his new religion is still a mere cloak, which, whenever it shall be safe for him to do so, he will readily throw off. As he was present again to-day, I directly demanded of him his proofs for the Mohammedan religion, and when he excused himself from giving them, I gave him my two grand reasons for believing it to be an imposture: viz. 1. Mohammed brought no divine evidence of his pretended mission; and 2. He contradicted the concurrent voice of authentic history, in relation to the death and the Gospel of Jesus Christ. To conclude, I took the New Testament, and read to him for his conscientious meditation, those solemn words of Jesus at the close of the Gospel of Mark, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned."

Another Jew happening in to-day at Dr. A.'s we talked for an hour or more about the Messiah, and the present state and prospects of the Jews. He manifested a great degree of interest in the subject, and of patience and candor in argument, declaring that he should, the first opportunity, lay some of the points discussed before the chief rabbi, for his opinion.

*El Jemm—Susa—El Jemâ.*

At near sunset left Sfax, in company with a small caravan chiefly of camels, for Susa and Tunis. Our road, for the first five or six miles lay through the midst of the small cultivated fields, or what are here called gardens of Sfax. It was a smooth ample passage, reminding me of some of the best suburb streets I had seen in America. A man belonging to the gardens was riding by my side, and seeing me the only foreigner in the caravan, asked me a number of civil questions, and as he was about to turn off to his house, told me that if I had any fears as to my safety on the road, I might dismiss them all, for I was in company with men whom he knew to be kind

and honorable. These words, though coming from a poor man, and an entire stranger, were at the moment very grateful to my feelings; for I had all along been told that the most dangerous part of my road to Tunis was that on which I was now entering; and every face in the company, except one, was entirely new to me. These words were the more grateful, as being in a land where so few ever seem to spend a thought about the feelings of a stranger. After travelling five or six miles, the caravan halted, the camels and asses were stripped of their burdens and supplied with a little barley, the men ate their dry suppers, lighted their pipes, and seated in little groups upon the sand or upon their bales and boxes, enjoyed an hour's conversation. Mean time the full moon rose, a part of the caravan which we had left came up, and when all was ready, we commenced our march for the night. It came on very cold. I had walked much in the day at Sfax, and not having been of late accustomed to hard exercise, the additional fatigue of riding was too much for me. A hundred times I was asleep upon my animal, and often in danger of falling. Once the camels halted, and I caught half an hour's refreshing sleep upon the sand. But we met with no accident or alarms, nor did we see a single living creature on the road, or pass the habitation of either man or beast.

18. Reached the little village of El Jemm, the ancient Tysdrus, about 11 o'clock A. M. At this place are the stately ruins of a Roman Amphitheatre.\* After resting a short time, I walked out alone to view them. A boy whom I met upon the road accompanied me. He was soon joined by another and another, until I had quite a little troop of them about me. Each of them was striving to put himself forward before the rest, in giving me advice and asking my wishes about where and how I was to go and what I was to do. In walking over the ruins where a little caution was demanded, one would catch at my hand, and another at my clothes, to steady me, while those more distant would assist me with their good words, begging me to walk carefully, and calling me captain, and consul, and general, and what not, each making his calculation to demand of me at the close *just what I pleased*, for all these kind offices. They at length became so officious and annoying, that I was obliged to return to the khan before I had half satisfied my curiosity.

I shall not here attempt to describe this relic of antiquity. Suffice it to say, that the size of the building and its comparative excellent state of preservation render it

confessedly one of the most interesting objects of the kind in all this part of Africa.

19. The caravan got under way a little after midnight for Susa. At sunrise we passed a small village, called Abou Merdass, and at 10 o'clock arrived at El Jemal. On account of the excessive heat, we here spent the remainder of the day. The village is said to contain two or three hundred houses, and is inhabited by Moslems only. I saw two or three Jews passing the streets, but was told that they came hither from Susa or Mahdia, to spend a few days and return. At a coffee house where I called were three or four Moslems full of talk. They inquired of me many things, such as my business in these parts, the news of the war with the Russians, and so on. When conversing on the latter subject, they often sighed out the aspiration, God help the Moslem—een (Moslems.) A Marabout, or Moslem saint, but in plain English, an idiot, was sitting by, half naked, sometimes talking to others, but generally to himself. He regarded me with a fixed and jealous look, demanded, rather than begged, of me a little tobacco, and instead of thanks muttered over something sullenly to himself, which I could not understand. Some gave him money, and when I had drank a cup of coffee, they reached the cup to him, to lick out the remaining dregs and sugar. He made no attempt to enter into connected conversation, and the few remarks he made were little heeded by the company. As this is a place seldom visited by Europeans, I seemed to be more than usual an object of curiosity. One Moslem shew his contempt by spitting\* at me as I passed, others called out *Romi, Romi*, a term they apply to all Europeans, derived probably from Roman Catholic, and intended to express an odium of a religious kind.

One of the men in our caravan has a female slave, with a little daughter eighteen months old, whom he is taking to Tunis for a market. Being seated near her, in company with her master and others, I inquired how she came to be taken off from her country as a slave. She gave me in substance the following particulars. She lived in Beghermi.† Her husband, to whom she had just been married, had a number of servants, and was rather wealthy. A large party of soldiers from the pasha of Tripoli came to the village for the ostensible purpose of trading. The inhabitants were alarmed, and put themselves on guard for a considerable time; but observing no hostile appearances in the strangers, they laid aside their reserve, and treated them as friends and brothers. On

\* This mode of expressing strong contempt is common in Malta. It is generally not a real spitting, but a violent imitation of it, accompanied by a scowl more or less hideous, according to the degree of abhorrence felt.

† Beghermi, or Begganny, and Borno, a district far eastward of Tombuctoo, in central Africa.

\* Supposed to have been built by the elder Gordian, then proconsul of Africa, before A. D. 238. It was at Tysdrus that this aged public servant lived when he was compelled to accept the title of Emperor.

a sudden, at dead of night, a tumult was heard, the door of her house was broken open and entered by a band of licensed robbers. Her husband, a very strong and active man, seized his arms, fell upon the ruffians, killed five of them, and then fell dead himself. She was taken, with all her servants and hundreds of others of the village, and brought to Fezzan, where she became the mother of her only child, the one now with her. From Fezzan she was soon removed to Tripoli, from which place, as we saw, they were now taking her to Tunis. I had been conversing with the Moslems in company, about the injustice and cruelty of the slave trade, and now, when Fatima had finished her narration, I turned to them, and appealed to their consciences to judge whether such a traffic were or could be just and agreeable to the will of God;—a traffic, of which the direct tendency was to set men at variance with one another, and which as they had just seen, must often be the sole cause of bloodshed and murder. They were evidently embarrassed with the subject: they could not attempt to justify the practice on any common principles of reason, but as the koran had declared it to be right, they made its justice one of the mysteries of revelation.

20. Moved on for Susa at half past one, A. M. Frequent lightning in the north. Passed the villages of Oom Zdooroo and Seid Rujjaa, and entered Susa gate about seven. My Moslem conductors took me directly to a public house, here called a fondok, where, in the best apartment, a narrow cell without a window, I took my lodgings for the Sabbath. A number of the rooms near me were occupied by Maltese, some of them single men, and some with families. Observing a young Jew at one of these rooms, who had called in on business, I entered and began to converse with him. He soon said to me, "We had a man like you here about four years ago, an English priest, who brought cases of books, and conversed with people about religion.\* He endeavored to avoid all seriousness in conversation, and said he could not argue on the subject of religion, because he could not read. He left the matter to the rabbies. As I was taking my leave of him to go to my room, he invited me to his house, where he said there was a young Englishman, whom I might like to see.

Sub. 21. Seeing two Maltese fishermen mending their nets in the fondok, and another winding yarn, I went immediately and reasoned with them on the wickedness of such employment on the Sabbath. One said, by way of justification, that being in Barbary they had in part adopted the religion of the country, and become half Christians and half Moslems. I said, "you are neither one nor the other, for you keep neither the Christian Sabbath nor the Mohammedan?"

Another said he had forgotten that it was the Sabbath, and that now, since he had commenced his work, he must finish it. I could not reach their consciences, and they kept on in their transgression.

In the evening I observed one of my neighbors walking to and fro in the gallery, with a serious pensive air, counting his beads as he walked; and on my asking him whether he were meditating on serious subjects, he replied with much simplicity "I am saying my prayers." When he had finished, I followed him to his room, which was close by mine, and begged him to tell me what sort of prayers his were. "They are such" said he, "as we are all taught from our childhood." I suppose then, said I, they are *Pater noster* and *Hail Mary full of grace*, and so on. He said yes. I asked his reason for praying to the Virgin Mary. "Because," said he, "she is our mediatrix" (Mediatrice.) No, said I, we have but one Mediator between God and man, the man Christ Jesus. "But how," he asked, "can Jesus Christ, who was himself God, be a mediator between God and us?" I endeavored to explain how this was, and how it could not be that Mary was a mediatrix. He now excused himself from further conversation on the subject, saying that he was not learned, but that if his brother in Malta was here, who had been through grammar and philosophy, he would talk with me to the purpose. One of his companions, a youth of nineteen, as he called himself, now came in and took up the dispute with great spirit and confidence. He acknowledged at once that we had but one mediator with God, but added, "We Christians pray first to Mary, and she prays to her son, and of course whatever she asks she obtains." This efficacy of the prayers of Mary, he maintained, has been fully confirmed by experience, and as it was well known that Jesus Christ never did any thing without first consulting his mother; for though he had no actual need of her advice, yet, she being his mother, he was of necessity bound to respect her as such. As the young man had taken up the argument on the ground of reason, I begged leave to suggest two reasonable difficulties: 1. Jesus Christ was not an ordinary son, and therefore it might be that he was not bound by all the ordinary laws and obligations of children: 2. that both the mother and the son, being now in heaven, were under the laws and regulations of that world, which might be very different from the laws of the world in which we live. Our Saviour has said that in heaven they neither marry, nor are given in marriage; which seems to show that the relation of husband and wife will not be known there. If, then, there are no husbands and wives in heaven, perhaps there are no mothers and sons there. Here the first youth attempted again to stop the conversation, saying that he was not

\*See Journal of Mr. Greaves, date Jan. 3d, in Jowett's Christian Researches, appendix p. 358.

pleased with it, nor did their church allow them to hold such discussions. I, on my part, endeavored to prove that the subject was a profitable one, and one which ought to please him; and that the padres had no right whatever to prohibit religious inquiry or religious discussions; that these had always been encouraged by the sacred writers and by the early fathers of the church; that it was to the last degree dangerous to trust one's salvation to the hands of men, without consulting the word of God, for that the Scriptures themselves declare that all men are liars.\* The main disputant, much offended at this quotation, now rose and left the room uttering contemptuous expressions, the other sat in sullen silence. One of the bystanders also went away. I then retired to my room and to a throne of grace, earnestly beseeching Him who opens the eyes of the blind, to reveal himself to their darkened understandings. Meanwhile they called together their whole band, including women and children, and sat remarking upon the conversation, repeating my words among themselves with ridicule, and calling me a *free-mason* and what not.

22. Called again on Mr. C. and found with him two Jews of the city, one of whom was a rabbi. With the latter I made an effort to bring on a little discourse, on the subject of Christianity. When I could not, I produced a copy of the late beautiful edition of the Hebrew Psalter, hoping it might interest him. He, however, kept up his cold reserve, and laid the book aside, saying it was good, but they had thousands of such books. I offered it him as a present, but he did not thank me, nor did I suppose he would take it, until after he was gone, search being made for the book, it was not to be found. During the conversation with the Jew, there came in a respectable looking Moslem, an agent, as Mr. C. afterwards informed me, of the bey of Tunis. He wanted some books. I told him I had but a single book in Arabic, and that was packed up and already loaded upon a camel for Tunis. But, said I, you do not receive our books, why do you ask for them? You say they are corrupted. "Tis true," said he, "they are so." I of course challenged him to prove it: but like all the rest of his sect, he brought no other proof than the book of Mohammed. I replied that Mohammed laid down his propositions and proved them by the edge of the sword, but that such an argument was not fit to convince the human understanding. We continued the discourse for about half an hour, during which his countenance at times exhibited strong marks of displeasure, but he maintained his self command, and his language was uniformly respectful. He differed from most of the Moslems I have seen in not allowing that even the

earliest Christians were ever correct in sentiment.

#### *Herkla and Tunis.*

Left a few tracts with Mr. C., and set off at one P. M. with a small caravan for Herkla and Tunis. We are now passing through the ancient province of Byzacium, celebrated as one of the most fertile of all Africa. Following the sea shore, upon a smooth and level road, we had a pleasant ride of about six hours to Herkla, where we concluded to pass the first half of the night. This village cannot contain more than 200 or 300 inhabitants, and these to appearance in a state of abject poverty. It is pleasantly situated on a small eminence, at a short distance from the sea, with a good deal of verdure about it; and having in its centre, overtopping the houses, the remains of an ancient castle. But the traveller, on entering the village, is disappointed to find that what appeared so cheerful and inviting at a distance is, to a great extent, a mere mass of broken and deserted walls. In passing around the castle to view it, I met in the street a couple of women, lean and squalid in their appearance, who asked me with much anxiety whether I *understood* the building? probably meaning whether I could discover from it where the money was hidden? for in talking with the natives about these antiquities, they can never think of any thing but "the money." One of the women had the ophthalmia, for which she begged me to prescribe. From this place may be clearly distinguished the variegated summits of the lower ranges of hills about Mount Zguan, and the whole high range from this mountain in the northwest, to its apparent termination in cape Bon, in the northeast. These heights became visible on our way, not far this side of El Jemm. In travelling this plain country, their first appearance strikes the attention with a sort of charm. The eye fastens on them as a desired relief from the surrounding dull uniformity, and in advancing watches their various hues and shapes with a sensible pleasure.

23. Rose at one o'clock and prepared for moving on. As we were leaving the fondok, the owner began to storm and rave at one of our company, and finally taking his animal by the bridle, would not let him proceed. All of us were likely to be detained on account of this single man; and from the fury manifested, it seems as if we might soon see blows and blood. On inquiring into the ground of the difficulty, I found that our man either from his poverty or knavery, or from being actually overcharged by the landlord, was disputing his bill. Impatient of the delay, I pressed forward among the disputants, and asked the landlord how great were his demands. He said five floose, a sum amount-

\* "Est autem Deus verax, omnis autem homo mendax." Rom. iii: 4, *Wulgate*.



ing, in money of the United States of America, to a fraction less than *one cent*. I paid the charge in full, and we were suffered to go on our way. Saw many remains of antiquity to-day, among which were an old castle called Kasr El Mnaret, with its cisterns; and a mile or two beyond it, a Roman bridge of 30 arches, all in ruins. Coming within about an hour of Hamamat, we quitted the road leading to that place, leaving the caravan and taking a direction more to the left, for Tunis. At dark halted at a village called Kermalia. Here all the supper we could procure was a few eggs, and a little bread made for our special use, which through haste, like that of the Israelites at the real passover, was of course unleavened. Soon after our arrival, our company at the fondok was increased by a caravan from Tunis. The most respectable man among them addressed me in French, but finding we both understood the Arabic better, he sat down and conversed for some time. He was a merchant from Susa, to which place he was now returning. He had with him one of his brothers, and two or three Jews, who seemed to be in his employ. The brother, though of respectable appearance like himself, drank wine till he became intoxicated. The Jews were not of the most bigotted sort. We had a short conversation together on religion, in which they manifested a good degree of interest, though but little information.

2. Rose and set off in good spirits at two in the morning. The moon as usual shone bright, the air was cool but not cold, and travelling I found through custom had become altogether more easy. Besides, I was cheered at this moment with the prospect that my African fatigues and exposures, whatever they were, would this day be finished, and that before I slept, I should have the pleasure of receiving, for the first time since leaving Malta, some intelligence from my beloved family and brethren at that place. For a while I walked and conversed with my two companions, (all that now remained with me of the caravan,) on the comparative merits of Mohammedanism and Christianity. One of them was riding on his camel, and after listening awhile, stretched himself awkwardly upon the loading, and fell asleep. The other, whether from serious thought upon the subject, or from utter contempt of it, I know not, maintained through the whole a perfect gravity and silence.

From appearances at a distance, I expected to find the isthmus where we are now crossing, traversed by mountains, and the road steep and rough; but on the contrary, wherever we came, we found a smooth plain of considerable width stretching on before us. Keeping to the left of Solyman, as we had done in regard to Hamamat, we soon came in sight of cape

Carthage, and the gulph, lake, and city of Tunis, passed the baths of Hamam Liff and the river Miliana, with its high stone bridge, and entered Tunis about half past ten. The American consul, Dr. H., and his lady received me kindly, setting apart for me a room in their own house, and adopting me for the time, as a member of their family.

[To be continued.]

## Western Asia.

EXTRACTS FROM A LETTER OF MR. DWIGHT,  
DATED AT CONSTANTINOPLE, APRIL 25th,  
1830.

THE arrival of Messrs. Smith and Dwight at Constantinople and their departure thence for Armenia were noticed in the last number, p. 299. A letter recently received communicates some further particulars, which came under their observation during their stay at Smyrna and their journey from that place to Constantinople.

### Catholic Ceremonies on Good-Friday.

In my letter to you from Smyrna, [p. 249.] I alluded to some ceremonies we witnessed in the Catholic church, a more full description of which may not be unacceptable to you. Indeed, I feel that it is vastly important that the people of America should know precisely what Roman Catholicism is, in those countries where it has the most influence, and where there are not the same reasons for concealment, that exist in the United States. The day on which we visited the Catholic church in Smyrna was Good Friday. When we entered, the priests were chanting their prayer-books, sometimes in chorus, and sometimes with a single voice. On each side of the altar and behind it, black canopies were hung, which gave a sombre hue to the whole scene, and on them were painted different objects connected with the crucifixion of our Saviour. Six huge candles were burning upon the altar, and in front of it a large number more, arranged in the form of a pyramid. During the chanting, these lights were gradually put out, and when the last was extinguished, it was the signal for the boys to play their part in the farce. A number of them were stationed within the railing that encloses the altar, some with sticks, and others with a small instrument of wood, which, on being turned round, produced a crackling noise. These were simultaneously set in motion, so that we were really almost deafened. This kind of sport the boys seemed to like very much, and as if determined to keep up the concert, they could not be stopped, until two or three

monks began to beat them soundly with rods. In this part of the ceremony the boys were supposed to be breaking Judas's bones, and thus to be taking vengeance on the traitor! They have kept their rattling machines going in the streets during the whole of Lent, but more especially during the last week. After this a Capuchin monk ascended the pulpit and preached a sermon, (if it may be dignified by that name,) partly in Latin and partly in Italian. It occupied more than an hour, and consisted chiefly in exclamation, exhortation, addresses to the virgin Mary, &c. During this exercise a large cross, with an image of our Saviour upon it, was brought out by a priest dressed in white, on each side of whom was a boy dressed also in white, each carrying a large lighted candle. After the preacher had addressed this image awhile, it was carried into the pulpit, when he held it up to the people, and afterwards kissed its feet, and sent it down again. After the sermon, a long procession was formed in the yard, which marched around and entered the front of the church. Each individual carried a candle burning in his hand, and every now and then came one completely covered with a kind of sack, made of dark cloth, with two holes in front for the eyes, and bearing a cross with an image upon it, or a picture of some scene connected with the crucifixion. In the rear were the priests, dressed in long flowing robes of white, ornamented with gold. Six of them bore a crimson canopy of damask silk, with a rich fringe and tassels, upon as many gilded poles, and under this, another priest, more richly dressed than the rest, carried the host, in a golden ark covered with fine green gauze. Before the host another priest carried a silver censer of burning incense. As they passed through the crowd, every body uncovered his head and kneeled, an act of homage to the host, which they worship as God. Thus they marched into the church. After a few more ceremonies the people dispersed.

As I witnessed these exhibitions I could not avoid asking myself, Is this the religion of the Bible—the *simplicity* of the Gospel? Does the Lord Jesus Christ prescribe these unmeaning ceremonies—these puppet shows—to be exhibited in his church? Surely it is all mockery in the sight of God! And those who thus delude the people, substituting, for the simple and intelligible terms of reconciliation which the Bible proposes, this senseless parade and mummerly—how awful must be their account! Truly they are "*blind guides*" which "neither enter the kingdom of heaven themselves, nor suffer those that are entering to go in." The day following these ceremonies, the priests visited the different Catholic houses, and sprinkled them with holy water, for which they re-

ceived pay from the deceived people. It is quite a harvest day with them. One of them came into a merchant's counting room, where we happened to be at the time, and sprinkled his water about, bearing an instrument for this purpose in one hand, and a bowl for money in the other.

#### *Visit to a Mosque at Thyatira.*

You will be glad to hear of our safe arrival at this place, after a journey over the land of eight days from Smyrna. Truly the goodness and mercy of the Lord have followed us thus far on our way. In our route to this place we passed through the ancient Thyatira, now Akissar, where was one of the seven churches of Asia, and where Lydia, the seller of purple, resided. A Turkish mosque now stands upon the ruins of the old church, and there the Christian name is despised. We visited the place, but could not gain admittance within the mosque. Two or three Turks were performing their devotions in the vestibule. The foundations of this building bear evident marks of antiquity, and the fragments of marble columns and chapters, which were lying around, convinced us that once a more splendid edifice stood upon that spot. There are similar relics of antiquity in other parts of the town, and on some of these are Greek inscriptions, which we did not take the trouble to decipher.

In our journey to this place we often witnessed the devotions of the Turks, which they did not hesitate to perform in the most public places. Some in our own party, when we stopped for an hour or two at a coffee house, we have seen go away at a little distance, and under the shade of a tree, with their faces towards the city of the prophet, bow themselves down with apparent solemnity before the Most High. But alas! they are fatally deluded. They despise the only mediator between God and man, and how can they be accepted? But while it was deeply affecting to see them thus groping in midnight darkness, we could not but feel reproved ourselves, and ashamed for the great majority of Christians, that the resplendent light which shines around us is so sadly abused.

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### Sandwich Islands.

EXTRACTS FROM A GENERAL LETTER OF THE MISSIONARIES, DATED FEB. 20TH, 1830.

THE last number contained letters from several of the stations, giving some details respecting the labors of the missionaries and the progress of knowledge and piety in their respective neighborhoods. The following communication contains a summary but general view of what

was accomplished during the last year by the whole mission in the several departments. No returns, however, were received from one station.

Through a kind providence we are permitted to address to you another joint report respecting the progress and present state of this mission. We would enter upon this task with grateful feelings to the author of all good, for the signal favor with which he has crowned the labors of his unworthy servants in this interesting field. Every year since the commencement of this mission has been marked with distinguished tokens of divine favor; but no period has witnessed a greater advance of the people in knowledge, civilization, and true piety, than the period since our last joint report. We feel it no small task to give you an adequate view of the progress of the mission during this period. We will, however, endeavor to do it, as far as we are able, from the materials at our disposal, and for further particulars we must refer you to reports from different stations, and the letters of individuals.

#### Translating and Printing.

By comparing the statement here made respecting the operations of the press, with that given in the last survey, it will be seen that the amount printed during the year 1829, is much greater than that printed during any previous year, since the beginning of the mission. The demand for books is constantly increasing, and the people, owing to the instruction already received in the schools and by the circulation of books, are constantly becoming more capable of receiving benefit from the press. Perhaps no community in the world is so likely to be immediately and generally affected by works issuing from the press, as the people of the Sandwich Islands. Such has been the change among a perfectly unlettered and savage people, during the last ten years. The manner in which the books printed contribute to the support of the mission was noticed at p. 231.

The work of translating and printing has been prosecuted with greater vigor, since our last report, than during any previous period. As the demand for books is increasing, and the press is made to yield essential aid towards our support, we feel ourselves called upon to urge forward this part of our work as far as our strength and means will allow. During the period under review, the following works have been printed and published,

	Copies.	Pages.
Hymns, (4th ed.)	16,000	650,000
Luke,	10,000	480,000
Spelling Book, (5th ed.)	20,000	160,000
Appendix to do.	21,000	168,000

	Copies.	Pages.
Acts of the Apostles,	10,000	640,000
Tract from Exodus, and Leviticus,	10,000	1,120,000
Do. from Genesis,	10,000	1,040,000
Extra sheet of Luke,	10,000	80,000
Do. of do.	3,000	30,000
Do. of Genesis,	10,000	80,000
	114,000	4,448,000

Other works are in a state of forwardness, and will soon be published, particularly a small spelling book for children. We consider the printing department of vital importance to the mission. The people have access to no books, except those which we put into their hands. Their knowledge must, therefore, be exceedingly limited, until the number of our books shall be greatly increased. We would urge our friends and patrons to afford increased aid in this department of our work.

#### Schools.

Although it is stated in this report, that the number of scholars in the schools has increased during the year, yet it will be perceived, on comparison, that the number now given is not so large as that given in the last volume, and in the survey inserted in the number for January of the current volume. The principal difference is in the schools under the superintendence of the station at Labaina; which, in October, 1823, were reported to contain about 18,000 learners. (p. 211, of the last volume.) Probably those only who attend school constantly are numbered. On Tauai, only those who can read are included, though amounting to but half the actual number of learners. As nearly one third of the whole population is in the schools, there is no reason to expect any great increase.

Our schools are on the increase. Efforts have been made at all the stations to increase the qualifications of native teachers. In addition to reading and writing, most of the teachers have been instructed in the rudiments of arithmetic. At some of the stations special efforts have been made to interest the attention of children in instruction, and with considerable success. As there is little or no family government here, we have found it exceedingly difficult to induce children to attend our schools. By the recent efforts, however, some hundreds, in addition to those before in the schools, have been brought under instruction, and we have reason to think the number, now estimated at 4,000, will soon be greatly increased. Several obstacles were mentioned in our last report as standing in the way of our school operations. Some of these obstacles will not soon be removed. We greatly need more help in this branch of our work. We cannot, with our present limited number and strength, do so much in qualifying teachers, and in superintending and regulating the

schools, as the importance of the subject imperiously demands.

The following table will shew you the number of schools, teachers, and scholars, under the direction of the mission at the different stations. About one half of this number are able to read. A great part of them, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Nearly one fourth part of the whole number of scholars are able to write legibly on a slate. The number of scholars put down for Tauai, embraces only those who can read, as no register is kept of others.

	Schools.	Scholars.
Tauai,	80	2,350
Honoruru,	231	6,398
Lahaina,	173	10,385
Kairua,	200	8,575
Kaavaroa, no returns,		about 8,000*
Hido, do.		about 6,500*
	674	39,208

#### *Congregations, Serious Inquiry, and Admissions to the Church.*

Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be finished.

Since our last report, there has been a great increase of serious inquiry in all parts of the islands. Our houses have been thronged by those who were apparently seeking the one thing needful. The influences of the Spirit of God have been manifest at all our stations, and many persons we trust, have been brought from darkness to light, and from the power of Satan unto God. The numbers of those admitted to the church during the period under review, of those now propounded, and of the whole number admitted to the several churches, are respectively as follows—

	Admitted in 1829.	Candidates.	Whole number admitted.
Tauai,	7	3	10
Honoruru,	49	9	74
Lahaina,	23	5	42
Kairua,	37	22	43
Kaavaroa,			15
Hido,	1		1
	117	39	185

Among those admitted are the governor of Hawaii, and the governor of Tauai;

\* Memorandum for Feb. 1829.

and among those propounded are some high chiefs. Many more at all the stations give evidence of being pious and are preparing for admission. But we feel it necessary to exercise great caution in admitting members to the church. We are satisfied, considering the circumstances in which we are placed, that this is the only safe course. We would observe in this connection, that the king has paid increased attention to instruction, during the past year, and has come out more decidedly in favor of morality and religion. He uniformly attends worship on the Sabbath, and aids in singing the praises of Jehovah.

#### *Prevalence of the Christian form of Marriage.*

The extent to which the Christian form of marriage had been introduced, and the general rejection of the ancient loose manner of forming such connections were noticed at length, in the last volume, pp. 53, 147, 212. The change is of incalculable importance to the morals of the people, and has been effected solely by the influence of the divine law, as made known by the missionaries, and in opposition to long established habits, and to the counteracting and corrupting example of foreign visitors and residents generally.

Christian marriage is established by law, and has become general throughout the Islands. The number of marriages at the different stations during the period under review is as follows:

Tauai,	160
Honoruru,	235
Lahaina,	762
Kairua,	160
Kaavaroa,	no returns.
Hido,	do.
	1317

#### *Visit of the U. S. Ship Vincennes.*

Among occurrences of the last year, not the least important and interesting to us and to this nation is the visit of the United States ship Vincennes, and our former beloved fellow laborer, the Rev. C. S. Stewart, now a chaplain in the navy. By the visit of this vessel we received communications from our friends and patrons, and feel ourselves strengthened and encouraged to go forward with our work. The admirable document, addressed by the navy department to the king of the Sandwich Islands, will, we think, mark an era in the progress of improvement in this nation; and we are happy to acknowledge, that the wisdom which dictated that document, and the support which it received from the commander and officers of the Vincennes, during a month's stay at the Islands, demand our gratitude to Him, who does all things well. Captain Finch visit-



ed most of our stations, and treated the missionaries with much kindness; and on his departure addressed to them a friendly letter. The courteousness of Capt. F. and his officers reminded us of our obligations to Capt. Jones, who formerly befriended us, and showed, by striking contrast to the course pursued by the first American armed vessel which visited this place, that the people need not fear a Dolphin in every man-of-war. The Vincennes has the reputation of being a *tabu* ship.

During the visit of the Vincennes, Kaahumanu, as regent of the islands, made out a statement of facts, relative to the conduct of lieut. Percival, a translation of which was forwarded by the king and chiefs to the navy department, as an official complaint against the commander of the Dolphin.

#### *Need of additional Missionaries.*

In conclusion we would once more repeat the Macedonian cry, *come over and help us*. We greatly need more fellow laborers. The interesting station at Kaavaroa must now be left destitute, and Hido is not yet permanently provided for. Many other stations might be taken with great advantage to the mission. While our strength is failing, the work is increasing upon our hands. Who will come over and help us? The present is emphatically a critical time with this nation. The harvest is now ripe, and if a sufficient number of laborers were prepared to enter in and reap, their toils would be abundantly repaid. But neglect this whitening field for the present, and the fond hopes which have been cherished may be blasted. The enemy of all righteousness may entrench himself in strong holds, which will not easily be demolished. He is even now among us seeking to lead captive unstable souls. In view of these circumstances, we would earnestly plead for more men and women, of enlarged minds and benevolent hearts, who will not count their lives dear, if they may but testify to the heathen the Gospel of the grace of God.

The Prudential Committee have resolved, if suitable persons and adequate pecuniary means can be obtained, and providence shall otherwise favor the undertaking, to send a reinforcement to this mission, consisting, it is hoped, of three or four ordained missionaries, with one layman, to aid in the secular affairs and in superintending schools.

#### PROCEEDINGS AT THE GENERAL MEETING OF THE MISSIONARIES.

THE missionaries residing at the several stations on the Islands are accustomed to meet annually, for the purpose of improving themselves

in ministerial and missionary qualifications, conferring in regard to their own duties and the interests of the mission, assigning labors and giving advice, and mutually encouraging each other for future trials and services. Their last meeting of this character was held at Honolulu, commencing on the 18th and closing on the 27th of January.

At the Ministerial Association, held in connection with this meeting, the exercises were two sermons specially addressed to the members of the association, by Mr. Andrews and Mr. Bingham; an essay in Hawaiian, on the character of Paul, by Mr. Andrews; a sermon in Hawaiian, on the evidences of piety; an essay in English, on the rise and present state of the Jesuits, by Mr. Clark; essay in English, on the science of interpretation; and a sermon in Hawaiian, on human depravity, by Mr. Green.

At the meeting for business, the Rev. Messrs. Bingham, Whitney, Andrews, Green, and Clark, with Doct. Judd and Messrs. Ruggles, Chamberlain, and Shepard, were present. Mr. Whitney was appointed moderator and Mr. Chamberlain secretary. A full copy of the minutes of the meeting, with the reports of the several committees, to whom various important subjects were assigned for examination, have been received. From these minutes somewhat copious extracts will be inserted here, partly because they contain valuable information concerning the situation of the missionaries, and the state and prospects of the mission; and partly because they will bring before the Christian community the principles and course of conduct adopted by the missionaries, in prosecuting the great work with which they have been intrusted.

#### *Retreat for Invalids on Hawaii.*

Soon after opening the meeting, the subject of providing a residence for invalids of the mission in some of the mountainous parts of Hawaii, was brought forward by a committee. During the fall of 1829, some members of the mission had been requested to visit the district of Waimea, on Hawaii, and ascertain whether such an establishment there would be practicable, as noticed at p. 179. They arrived in the district on the 2d of December, and remained there nearly three weeks, making meteorological observations and various inquiries and investigations. The observations were made principally at two places, Keaalii and Puukapu, situated north of the mountains Kea and Hualalai, on a tract of table land, about eleven miles from the sea, on the west, and elevated, as nearly as they could ascertain, about 2,600, with an ascent so gradual on the west, that carts might easily be drawn

up. On the east the highlands terminate at the sea in perpendicular precipices of lava, from 1000 to 2500 feet in height. At Keaalii, during nine days, the mean temperature at 6 A. M. was 52°, the extremes being 56° and 48°; at 12 M. the mean was 75°, extremes 78° and 72°; at 9 P. M. the mean was 57½°, extremes 62° and 53°. The atmosphere was generally clear, with heavy dews and light land and sea breezes. At Puukapu, the mean temperature, at noon, during a stay of six days, was 41° lower than at Keaalii, and at morning and night it was 1° or 2° higher; there being generally rain or thick fog, with light land and sea breezes, modified by the trade winds. The mean temperature of these places during the period of observation was, therefore, about 13½° less than the mean temperature for the year at Honoruru.

The report made by the committee on this subject was approved, and measures were immediately taken for commencing the contemplated retreat for invalids. A resort to such a place will, it is hoped, have the restoring effect of a voyage to their native land, on such missionaries as shall lose their vigor, by incessant labors in the sultry heat prevailing at some of the stations. The following notices of the climate, soil, productions, scenery, and population of this favored district, furnished by the committee who visited it, will not be uninteresting.

The general and prevailing winds are probably the trade winds; though during most of the time that the deputation spent at Waimea, the wind blew alternately from the east and the west, or what in most other places would be called land and sea breezes. They trade winds, however, are evidently very much modified by distance from the sea, and their passage over land elevated much above their general influence. When the wind is from the east, it is much stronger at Puukapu than at Keaalii, and vice versa.

The information obtained from native residents at Waimea, respecting wind, rain, and cold, is very indefinite; owing to their having no standard by which to judge of them. Mauea, an intelligent young native, having resided there for five years, says, that easterly winds are frequently strong; but not so strong as to tear down houses; that this same wind, when it reaches the sea at Kowaihae, is much stronger than at Keaalii, or than any wind that blows over the table land of Waimea; that the strongest wind that blows at that place, (Kealii,) is called Kona, and is from the west. The winds so noted for violence, called Mumuku, and which come down upon the sea at Kowaihae and Puako, are not nearly as strong when passing over the high grounds of Waimea.

It is impossible from the short period of observation, to state particularly the vari-

ous degrees of heat or cold during the year. The meteorological table will show the degrees of heat and cold during a few days. It is to be remarked, however, that in clear weather the thermometer stood several degrees lower than in cloudy; and hence, if the distinction between wet and dry seasons be as marked as at most other parts of the islands, there will not be such a great range of the thermometer as might be expected. The cloudy wet season of winter will cause the mercury to rise, while the clear dry weather of summer will cause it to fall. No signs of frost appeared in any part of the district, though the natives say that sometimes there are frosts.

The most correct data for forming an opinion respecting the quantity of rain that falls, is the quantity and appearance of vegetation. It is well known to all who have travelled much on these islands, that the growth of vegetation is luxuriant wherever rains are frequent. At and near the sea-shore, at Kowaihae and Puako, there is no appearance of vegetation, except very low shrubs, thistles, and dry looking grass. On ascending towards the east, vegetation slowly but gradually increases; so that at Keaalii there are found grass in considerable quantities, large bushes, and even large trees: upland taro and potatoes grow well; and there is no doubt but gardens might be cultivated to good advantage, subject perhaps to great droughts. Proceeding still further eastwardly, to Waikoloa, (about 2 miles,) there is evidence of still more rain, as vegetation of all kinds, indigenous to the islands, is in abundance, and always green. The grass is high and thick, and trees grow to the height of from 20 to 50 feet.

Proceeding still further to the eastward, towards Puukapu and onward, the quantity of rain that falls is evidently greater. The trees here are much larger, that is, from 10 to 20 or 25 inches in diameter, and from 20 to 50 or 60 feet high. The smaller species of vegetation, such as grass, weeds, bushes, &c. are tall, thick, and tangled.

The rains are generally not heavy showers, but the gentle distillation of clouds that run low. As these clouds come from the east, borne by the trade winds, the height of land is so great when they leave the sea, that they discharge themselves before they reach even the western descent of Waimea. Thence proceeding from west to east through this district, the evidence of more and more rain increases at every step. Still there appears no evidence of great floods, or of great quantities of rain falling at any one time; as there evidently would be, were it often the fact. This remark applies especially to the table or level land of Waimea. Add to this the fact that two of the streams of Waimea, hereafter to be mentioned, pass down to the westward, and though they are streams of

considerable size when they descend from the mountains; yet they are lost long before they reach the sea, which would not be the case, if they were frequently replenished with heavy rains falling upon the level lands of this district.

When the rain first appears at Puukapu, it has the appearance of a thick dense fog. This comes on generally between the hours of 12 and 1 in the day, and continues until 4 or 5 in the afternoon, when it clears off. This fog does not always produce rain, nor does the fog appear every day. There is less of it at the south side of Waimea, much less both of fog and wind at Waikoloa, and still less at Kealii.

The reason, therefore, why the thermometer is lower at Kealii than at Puukapu, is owing to the greater frequency and density of clouds, at the latter place, as the thermometer always stood lower in clear than in cloudy weather. It could not be ascertained, however, with any degree of certainty, that rains are more frequent at one part of the year than another.

Besides the rivers just mentioned, there are three streams of water running through parts of this district, each of them sufficiently large to propel machinery equal to two horse power. These streams descend from the mountains on the north; one at Kealii; one at Waikoloa, and one at Puukapu. The one at Kealii is a rapid stream, of a rocky bottom; and as soon as it reaches the plain, which is just below the height of land on the western declivity, it turns to the westward, and within a distance of four or five miles, is entirely absorbed, except when great rains fall upon the mountains, in which case it sometimes perhaps reaches the sea. This stream is evidently at times high and rapid, as appears from grass, reeds, leaves, &c., left on the margin, or lodged against the larger brushwood and rocks within the bed of the stream.

The stream at Waikoloa is perhaps generally as large or larger than the one at Kealii, though the former has no appearance of being suddenly or greatly affected by rains from the mountains. On reaching the plain it runs southwardly some distance, then turns to the eastward nearly parallel, but some distance to the south of the stream at Kealii, and like it is lost long before it reaches the sea. Its flow is very gentle while it continues on the table land, not unlike the streams that pass through the meadow lands of New England.

The stream at Puukapu is very similar to the one at Waikoloa. Perhaps if there be any difference, there is more water. After coming down upon the plain, it turns to the east, and probably empties into the sea in some part of Hamakua.

It is to be observed, that the influence of these streams is confined to the northern part of Waimea; so that if a line were drawn from east to west through this district, separating that part which might

be watered from these streams from those parts which are entirely dependent on the rains, perhaps four-fifths would be without any permanent water. Whether water can be obtained by digging must remain for future experiment.

The growth of wood, either for fuel or timber, is abundant on the eastern part of Waimea, or still nearer on the mountains bordering this district on the north. Timber for native buildings could be easily obtained, and even timber for frames would not be difficult. Stones are plenty a little below the surface of the ground, as appears from the long stone walls built to confine the wild cattle to the southern part of the district.

The present state of land cultivation is very similar in every part of the island. Little or nothing is done by the people, except to provide for their present necessities; but this land might be made the garden of the islands. On this subject, however, the deputation cannot go into detail; suffice it to say, that large fields might easily be prepared for the plough, and made to wave with productions fitted for the food of man and beast. All the necessities and many of the luxuries of life might be easily produced.

It is well known that large herds of wild cattle range the south part of this district, but frequently come to the north side for water. Some of these might be domesticated, and made serviceable to the inhabitants; and horses also might easily be kept, and made to add extensively to their comfort and convenience.

The present population must be considerable, though for the want of water it is mostly confined to the northern part. The congregations on the Sabbath amounted to five or six hundred, though it was said the men were all absent from home cutting sandal wood. The probability is, that a congregation of from 1000 to 1500 might be collected every Sabbath, if there were regular preaching. These people appeared anxious for instruction, and desirous that missionaries should come and live with them.

It should not be concealed, that the deputation think, from all that they have been able to learn from natives and foreigners who have frequently passed through this district, that they were at Waimea in a very favorable time; that is, when there were less rain and wind than usual. But this cannot be decided with certainty, without an actual residence at the place.

Should an establishment be made, either at Kealii, Waikoloa, or Puukapu, the natural scenery is of a kind the most interesting, partaking of the grand and beautiful. On the north and near at hand rise the almost perpendicular, lofty, but ever verdant hills of Kohala. On the southeast, south, and southwest, Mauna Kea, Mauna Roa and Hualalai; the two former raising their

summits to the clouds, and generally covered with snow, present a prospect with which the eye is not soon satisfied. From the elevations at Waikoloa and Paukapu, the whole district appears spread out, exhibiting gentle undulations, groves of trees, here and there a house amidst luxuriant verdure, and distant herds of cattle feeding on the extensive plain. These prospects, occasionally obscured or rendered unpleasant by fogs, clouds, winds, and rain, and again bursting forth with all their distant and varied beauty, must constitute those grateful vicissitudes so agreeable to men generally, and especially to those accustomed to the changes of a northern climate.

In conclusion, after all the information they could collect, united with personal observation, the deputation are unanimous in the opinion, that, considering the debilitating influence of the hot climate of these islands upon the constitutions and health of many of the missionaries; and that in order to prevent a premature death they are liable to be sent from this field of labor; there are sufficient inducements for making a thorough trial of the district of Waimea, as a place of residence highly favorable to the recovery of health, comfort, and usefulness of those who may resort to it; and that a station there would be connected with the moral and spiritual interests of an interesting portion of these islands.

*Materials for supplying the Press—Translating and Printing.*

The committee on the subject of securing a future supply of paper, type, ink, &c. in their report expressed the opinion that paper and type can be manufactured at the islands; and that it will be for the prosperity of the mission and the benefit of the people, that preparatory measures for introducing such manufactures be commenced as soon as practicable. The reasons assigned are the uncertainty, delays, and expense of transporting these articles from this country, in sufficient quantities to supply the increasing demands of that nation, together with the employment of many of the natives, and the consequent incitement it will give to general industry. The missionaries have written for more than 3,000 pounds of type, with the expectation of soon putting to press an edition of the New Testament, and also one of the entire Bible; and they suppose that 600 reams of paper and 500 pounds of type will not be more than a regular annual supply. Large quantities of paper are also wanted for the merchants, the chiefs, and the schools.

As there is no other press at the Islands, the missionaries are from time to time called upon to print handbills for the merchants, and proclamations, laws, &c. for the king and chiefs. On

this subject the meeting passed the following resolutions:

Resolved, That we approve of printing such articles for them as may appear likely to be useful, or not repugnant to the interests of civilization and Christianity.

Resolved, That all documents from the king and chiefs, to be translated or printed, be at the disposal of the committee on printing, except in cases of translations which may occur when the said committee are not present.

The committee on the subject of translating and publishing various works during the present year, recommended the following assignment of labors, which was approved.

1. That Messrs. Bingham and Clark be requested to translate 50 of the Psalms, that is, from the 25th to the 75th; and also to translate from the New Testament the Epistles Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, and Hebrews.

2. That Messrs. Richards and Andrews be requested to revise the tract on Joseph, and prepare a new tract from Joshua; also to translate the Epistles James, First and Second of Peter, First, Second and Third of John, Jude, and the book of Revelations.

3. That Messrs. Thurston and Bishop be requested to translate the Epistles, First and Second Corinthians, Galatians, and Philippians; also to prepare a tract from Numbers and Deuteronomy.

4. That Messrs. Thurston and Bishop be appointed to review the translations of Messrs. Bingham and Clark.

5. That Messrs. Richards and Andrews be appointed to review the translations of Messrs. Thurston and Bishop.

6. That Messrs. Bingham and Clark be appointed to review the translations of Messrs. Richards and Andrews.

7. The committee further recommend, that the authors of the several translations either superintend the printing of their translations in person, or that they be held accountable for the correctness of the manuscripts which they furnish for publication.

8. The committee recommend, that Mr. Bingham be requested to proceed with the Historical Catechism, and the First Book for children.

9. That Messrs. Whitney and Gulick be requested to prepare a Geography, and a tract on experimental religion; and that Messrs. Richards and Andrews review the above Geography and tract.

10. That Mr. Richards be appointed to prepare a gamut and tunes adapted to sacred music for the Sandwich Islands.

11. That Messrs. Thurston and Bishop prepare a new Arithmetic.

12. The committee recommend the same rotation in the review of the elementary works as in the translations.



*Principles adopted in Disposing of Books, Donations, &c.*

Respecting the exchange of native books with the people, for articles of value to the mission, which was alluded to at pp. 284 and 311, the meeting appointed the following course to be pursued:

1. Resolved, That it is not expedient to charge the original cost of native books to the stations; but that it is expedient that a particular account should be kept at the several stations of the manner in which they have been employed or disposed of, together with the value of the same; in order that the amount may be passed to the credit of the printing department.

2. Resolved, That it shall be the duty of each station, on the 30th day of April annually, being the day on which the accounts of the mission are closed, to make out a statement of the manner in which books have, during the year, been disposed of; and this statement shall include the number of the books, and their value to the station, as nearly as can be ascertained.

In making out this account, it shall be specified in separate particulars, viz.

1. The value of all articles of provisions received from the natives and expended in the families;

2. All other articles received from natives, expended or on hand;

3. All articles of general support, whether of food, articles of comfort or convenience, furniture or apparel, obtained from traders, for the avails of books;

4. Miscellanies, including all things not enumerated in the foregoing particulars.

After a full discussion respecting the distribution of the avails of labor, donations, and other means of support, received from this country, or from persons at the Islands, the missionaries agreed to be governed by the following regulations:

1. Resolved, That we renew our promise to act according to the regulations of the Board, "That at every missionary station the earnings of the members of the mission, and all monies and articles of different kinds received by them, or any of them, directly from the funds of the Board, or in the way of donation, shall constitute a common stock, from which they shall severally draw their support, in such proportions, and under such regulations as may from time to time be found advisable, and be approved by the Board or Prudential Committee."

2. Resolved, That it be the duty of each station to transmit to the general agent annually, an account of its wants and its prospects.

In the same report shall be embraced an account of all donations received from the

natives, and from foreign visitants, and other sources, designed for the use of the stations, or the individuals receiving them for their benefit on missionary ground. The same report shall also contain an account of all income, whether avails of land, or earnings of the missionaries.

3. Resolved, That it moreover be the duty of the stations to transmit to the general agent, at other times as circumstances may require, a statement of their wants, and such an account of their donations as may be needful to guide him in the due distribution of the general means of support.

4. Resolved, That whenever supplies are received from America, or are purchased here, of whatever kind they may be, the agent shall, as soon as he is able, make a division of the articles, having respect to the supplies previously sent to the different stations, to the wants of the stations, and to the means which they may have of supplying themselves.

5. Resolved, That in all cases where the agent is unable to make a division with satisfaction to himself, it shall be his duty to inform the stations of such difficulty; and in addition to this, it shall be his duty, when required, and from time to time as circumstances may render proper, to give such an account of the depository as shall serve as a directory to the families what articles to apply for; and also, annually to give an account of the general expenses of the different stations, and of the pecuniary state of the whole mission.

6. It is moreover, Resolved, as in strict accordance with the regulations of the Board, and in perfect consistency with the spirit of these resolutions, that all presents received by us, or by any of us, be held inviolably sacred to be devoted to the objects of the mission on missionary ground; and should providence ever call us from this field of labor, we sacredly promise to give a full and faithful account of all articles of presents still remaining in our hands, making a distinction between articles intended as general support, and mere tokens of personal regard.

*Qualifying Native Teachers.*

The committee appointed to consider what new measures shall be adopted to forward the preparation of native teachers so as to become preachers of the Gospel to their countrymen, reported the following resolutions:

1. That from the scantiness of books in the native language for their necessary instruction, and the constant employment of the missionaries, little at present can be done to forward the instructions of natives, so as to constitute them competent teachers of religion. Nevertheless,

2. We consider it highly important that, at each station, there be selected a class of

such as exhibit the most promising talents, and that they receive more of our attention and instruction than others, with the view of bringing some of them forward in due time to be preachers of the Gospel.

*Principles relative to the use of Ardent Spirits.*

The committee appointed to report what rules shall be adopted by the missionaries respecting ardent spirits, in relation to themselves, their pupils, and their visitors, submitted the following resolutions, which were approved.

1. That, occupying, as we do, a station pre-eminently elevated and responsible, being "set for the defence of the Gospel," made a "spectacle to angels and to men," and the "living epistle of Christ to the heathen;" we feel constrained by the most sacred obligations, to stand foremost in the ranks of those who would reclaim a vicious and purify a polluted world; and we do, therefore, cheerfully resolve to take a high stand in Christian morals, to "avoid the very appearance of evil," and, as much as in us lies, to keep ourselves "unspotted from the world."

2. Resolved, That we do sincerely rejoice in the success, with which a merciful God is crowning the efforts made by Christians and ministers of the Gospel in our own country, to check the progress of intemperance; and we cordially pledge ourselves to co-operate with them, though in another field, that if possible, we may stay the plague, which is seizing upon the vitals, and consuming the heart's blood of some of the happiest communities on earth.

3. That, aware of the force of example, and alive to the necessity of employing vigorous measures to counteract evils of alarming extent and tendency, we do cheerfully resolve, that we will wholly abstain from the use of ardent spirits of every kind; and that, excepting as a medicine prescribed by a temperate physician, we will banish the polluted thing from our houses.

4. Resolved, That we view with deep regret the widening and deepening streams of liquid poison which are turned upon these Islands; and which, more terrible than the floods of lava which sometimes rush from their mountains, we fear will yet sweep away some of the strongest barriers to the introduction of vice and misery, which, by the blessing of God, we have here erected; and we pledge ourselves that we will labor, both by example and precept, to beget and strengthen in the minds of all enjoying our instructions, a full aversion to this bane of present prosperity and endless happiness.

5. Resolved, That we distinctly assure our pupils, that no man who habitually uses ardent spirits, in any quantity, however small, excepting as prescribed by a physician, and that no man who engages, in any

way, in distilling or vending ardent spirits, can be a candidate for the ordinances of God's house.

6. That we may not incur the woe of those who "build a town with blood," and that we may not be accessory to the sins of other men, we resolve that we will never afford to laborers, whom we may employ, the means of intoxication; that we will not provide ardent spirits for visitors, whether foreign or native; and that we will scrupulously avoid setting before them wine, excepting in cases of so peculiar a nature as to induce the belief, that the glory of God and the promotion of his cause, will be secured in a higher degree, than by withholding it.

GENERAL LETTER RESPECTING THE MEETING.

At the close of the meeting, whose proceedings have just been noticed, Jan. 27th. 1830, a general letter was written expressive of the feelings with which the brethren of the mission met one another on this interesting occasion, consulted on the subjects brought before them, and separated again for their respective spheres of labor. Some extracts are given below.

Placed on this outpost of the walls of Zion, and separated, as we sometimes feel ourselves to be, from Christian sympathy and Christian aid, and constrained almost literally, to grasp with one hand the weapons of defence, while with the other we build what scoffers, gratuitously indeed and carpingly, predict will soon fall, we scarcely need attempt to describe our emotions, when we are permitted to meet and consult on subjects intimately connected with the best interests of this mission. We hail these seasons as the most precious of our missionary life. We lean on a brother's arm, tell him our joys and sorrows, and by prayer and mutual consultation, we are cheered and greatly strengthened.

Monday, January 18th, nine of the fourteen laborers now in this field, having assembled at Honoruru, proceeded to consult on measures, which in their results, we trust, will have a happy influence on the kingdom of Christ, and on the infant church at these islands. Our meeting has been a pleasant one. The ties of affection, which bind the heart of each of us to his fellows, have been strengthened; the flame of love to Zion, which glows in our bosoms, has risen higher; our resolution to labor with augmented diligence for the present and endless benefit of this people, and to identify our interests with the interests of the church, has been renewed; and now, when we are about to return each to his field of toil, we go strengthened by the vows of unshaken attachment and mutual co-operation which we have pledged to

each other, to resume our delightful work, with a more cheerful heart and a more vigorous arm.

On the subject of using ardent spirits, we are of one mind. We feel that we may not—cannot be behind our brethren in the United States, in expressing and exhibiting our abhorrence of this foe to God and man. In what we say of the increase of intemperance here, we do not mean to give the impression that the natives are the principal victims, though we do tremble exceedingly for their safety. In this village one distillery is in operation, manufacturing the ingredients of ruin, while ten grog-shops, like so many avenues to the pit, yawn upon him who passes the streets, and send forth their loathsome and pestiferous exhalations. These and (we grieve to say it,) the shops of the more respectable merchant are replenished with ardent spirits from the floating store-houses which frequently touch at this port.

### China.

LETTER FROM REV. DR. MORRISON, DATED CANTON, MARCH 25, 1830.

MR. BRIDGMAN'S arrival at Canton, and the manner of his reception, were noticed at p. 279 of the last number, in a letter from Mr. Bridgman. Since the publication of that number, another letter has been received from Mr. Bridgman of later date, enclosing extracts from his journal, and communications from Dr. Morrison and from the Chinese convert Leangafa, to the Corresponding Secretary. The one immediately subjoined is from Dr. Morrison.

My Dear Sir—Your note of October 14, 1829, I received by the Rev. Mr. Bridgman, and immediately endeavored to do what was necessary; i. e. I set him on to learn the Chinese language without delay, affording him such assistance and advice as were in my power.

He studies daily at the same table with myself, under a veteran Chinese literary graduate, who predicts that Mr. B. will soon learn the Chinese language.

I introduced a teacher to him who knows something of the Christian revelation; and this evening I introduced to him and to Mr. Abeel, the Chinese convert Leangafa, who read the 10th chapter of Luke, in the Chinese language, and gave the sense of verse 2d. After which he prayed fervently and fluently for your missionary to this empire.

Leangafa has written a few lines in his own manner, to yourself, which Mr. Bridgman will enclose.

The native Christian says, that "among those who ardently love the Saviour, difference of country makes no distinction." This is the principle on which I act; and

therefore the missionary from New England is as much an object of my respect and regard, as if he came from Old England. Whatever divine Providence may enable me to do for your missionaries, will be done, both as a duty and a pleasure.—Farewell. Yours affectionately in the best bonds.  
ROBERT MORRISON.

LETTER FROM LEANGAFA, TRANSLATED BY DR. MORRISON.

The gospel of truth is the gracious proclamation of the Most High God to be made known to all nations under heaven; to cause all men to know the import of this gracious proclamation for the obedience of faith that they may avoid the everlasting misery of the soul.

Hence, without any distinctions of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge, should assist it by their wisdom and knowledge; they who have genius or great abilities, should assist it with their genius and abilities; they who have money, should assist it with their money.

At present in China there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he cannot be in this place also. Therefore, let all in your honored nation, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering. Thus, in the first place, they who do so will be yielding obedience to the command of our Lord; in the next place, they will be fulfilling the duty of loving their neighbor as themselves; and, in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inexhaustable blessings. Is there no beauty or excellence in this!

To the venerable teacher of righteousness, Mr. Everts.

Tenth year of the reign of Taoukwing, 3d moon, 2d day.

EXTRACTS FROM MR. BRIDGMAN'S COMMUNICATIONS.

Mr. B. commences his letter, dated April 16th, with grateful acknowledgments of his obligations to Dr. Morrison.

Dr. M. has done us great kindness, and afforded us every assistance in his power. Besides what I have received on the score

of personal instruction, he has given me an order on his booksellers in England for a copy of the Chinese Dictionary, and until I can receive that, has loaned me one from the library of the English Company; he has also given me some 30 or 40 volumes of Chinese books, all and more than all that are necessary for immediate use. These, with other substantial tokens of regard which I need not mention here, from Dr. and Mrs. Morrison, will, it is to be hoped, call forth in return proper expressions of gratitude from your missionary, and bind him more closely to the common cause.

Mr. Abeel and myself, since our arrival at Canton, have had preaching in the American Factory every Sabbath. It is very important that Christian ordinances should be sustained here without interruption. This we trust will for a season be effected. But as the time has nearly arrived when, for some months, few if any ships are at Wampoa, I hope that, while Mr. Abeel is able to preach continually, I shall give undivided attention to the acquisition of the Chinese language. This is very desirable, and for the present there is nothing to prevent it.

I keep a regular journal which will give a somewhat connected view of my course of conduct.

An interview we had, the other evening, with *Leangafa*, whose communication and a letter from Dr. Morrison I shall enclose, was very interesting. We were happily disappointed in his appearance, and in the spirit and temper which he manifested. His place of residence for the present, is 50 or 100 miles west of Canton, where he is engaged in teaching and preaching the Gospel from house to house; and to some extent in printing and circulating Christian books. He has not labored in vain, nor without persecution, for he has been spoiled of his goods, imprisoned, and scourged. But his zeal and courage remain unchecked, and he is prepared, we trust, if need be, to lay down his life for a defence and a testimony of the truth.

The following extracts are from the journal of Mr. Bridgman, kept while on the voyage.

*Monday, Jan. 25, 1830.* Yesterday we were obliged to omit public worship on account of the weather, and this morning had our first view of the East Indies. Sandal-wood island was the first point we saw.

30. 4 o'clock. Booro and the little island of Amblaw are now in full view before us; and on the latter, with our glasses, we can distinctly see the inhabitants running along the beach. These are the first heathens which I have ever seen in their own native land. Never did I feel more impressed with the duty of Christians going and preaching the Gospel to every creature.

The forest trees which grow on these islands, appear very large and noble, giving evidence of a rich soil; and the climate, so far as I can learn and judge, is agreeable and healthy. It would afford a fine residence.—Is there no way of introducing missionaries to these and the neighboring islands?

*Feb. 3.* Early this morning we passed, under an easy sail, from Dampier's straits into the waters of the Pacific. We are now in the midst of the islands of the ocean. On one side are the Sunda, the Molucca, and the Philippines; on another New Holland, New Guinea, New Zealand, &c; and on another the Caroline, the Mulgrave, the Sandwich, and the Friendly Islands. There is something in proximity: the man that can pass through these regions, without feeling for the poor islanders, must have a cold heart. The whole number of islands which we have seen must exceed fifty: some of them small, while others, as Booro, Seram and Amboyna, rise to a very great height, and hide their loftiest summits among the clouds. Such at this moment is the appearance of New Guinea.

Our passage has not afforded us much opportunity to become acquainted with these islands; but from all that I can learn, I am more and more impressed with the duty and importance of having missionaries here immediately, for the field is growing worse and worse, and there is no time to be lost. "The plague rages." The enemy is at work, and shall the disciples of Christ sleep—how long?

17. Every thing on deck and in the cabin indicates that we are approaching China. A solemn feeling has imperceptibly come upon my own mind, admonishing me that I am approaching a scene of serious action; and bidding me to be strong and of a good courage, trusting in the Lord.

18. This morning's light opened to our view the Chinese sea covered with native boats. During the whole of the day, great numbers could be seen from the deck in every direction. Two hundred were counted at one time. These are fishing boats. Most of them go in pairs, sailing near each other, and drag their net between them; a few were fishing with lines.

At 2 P. M., saw Pedro Branco; and soon after the main land, Fokai Point, in one of the provinces east of Canton. This was our first view of China.

19. The view which I had yesterday of the mere outlines of the land, which I hope is hereafter to be my home, gave me peculiar feelings. After walking the deck and gazing all day, and till late in the evening, I retired for rest; but the shore and the hills of the "Celestial Empire," with its innumerable inhabitants, were still before me. In dreams I was among the heathen.

This morning and to-day have been just like some of the finest which we witness in New England in the middle of May. I



was on deck when the light began to crimson the east; and in a little time, as the light gained on us, Captain Lavender pointed out our course directly ahead, having the Lemas on the left and Potoe on the right. The wind being light during most of the day, just enough to keep the ship steady, afforded us a fine opportunity to observe the boats and islands around us. At sunset a fresh breeze sprung up, and in a little time Lintin was in sight. Meanwhile a boat had fastened herself along side, and two or three of the men were on deck. At 8 o'clock, the hour for social worship one of these was with us in the cabin. By Mr. H., my Chinese teacher, we informed him that it was our hour for worship. After our devotions were closed, we requested Mr. H. to tell him about the God whom we worshipped,—that he is everywhere,—that the book which we read was his word, &c. The China-man talked very freely. He said that his parents were both dead and buried at Canton; that he could not read much; that he had never studied; that the good went up, the bad went down, when they died; that he was very good, and worshipped many gods, &c. &c.

### Choctaws.

EXTRACTS FROM THE JOURNAL OF MR. WILLIAMS, AT AI-IE-HUN-NA.

#### *Christian Character exhibited by the Converts.*

THE following exhibitions of character, made by the recent Choctaw converts, and witnessed by Mr. Williams in his pastoral intercourse with the people, are of a character similar to those inserted at pp. 32, of the last, and 180 of the current volume. Though many, who now appear to be converted, being, of course, but very partially acquainted with the system of Gospel truth, or their own hearts, should disappoint the hopes now entertained respecting them, yet we cannot but believe that, in many cases, there will be a permanent melioration of character.

April 5, 1830. I called on a man who is very deaf. Having heard that his mind was seriously impressed, I wished to learn something of his exercises. Having by signs learned my wishes, he left his plough and tried to tell me how he felt. As he is so very deaf that, in order to be heard, one must speak very loudly in his ear, he of course had received no instruction by the ordinary methods, unless he had gathered some ideas by carefully observing the motion of the lips and the gestures of those who had preached where he had been present. With; but one or two excep-

tions, none had taken special pains to instruct him, and he began to think that no man cared for his soul. He determined, therefore, to ask his Father above, concerning whom he had some very imperfect ideas, to have pity upon him. He saw the change in the appearance and conduct of his neighbors—their suppliant posture, flowing tears, uplifted eye, or joyful countenance. They surely, as it seemed to him, were getting some good, and he thought from what he witnessed, that it must come from above. He therefore had recourse to prayer, and his petitions had been frequent and fervent, as though his life depended on his own exertions. "My Father above, pity me, do thou pity me, and give me a good heart; forgive all my bad deeds and bad thoughts, and make me a really good man." This had been the burden of his prayer, and it was attended with a thorough reformation in all his conduct. He furthermore said, "Certainly something good came down from above, and entered into my very heart, and it makes me exceedingly happy. My heart did not change itself, or go up of itself and get this good thing: it came down—it did surely come down, and fill my very soul with joy. I think this is that good thing which my fellow Choctaws appear to be seeking; and I hope my Father above has pitied me, a poor deaf man, and bestowed it on me also." I made signs to him to pray. That instant he exhibited a peculiarly solemn countenance, expressive of the most profound reverence, and knelt down. I observed that he made no mention of the name of the Saviour. Jesus, that precious name which now dwells so much and so delightfully on the lips of the poor Indian, had not yet been uttered in his hearing; and the word *Amen*, at the close, which the Choctaws have adopted, was likewise omitted. This was an omission of comparatively trifling importance. But I felt it to be a privilege to tell him something of Him who is indeed the Saviour and friend of the red man also. It was with great exertion and much difficulty, that I made him hear so distinctly, as to be able to pronounce the word himself, and to understand something of the nature of the atonement. But I happily succeeded, and the effect of this intelligence on his mind was visible in his countenance. He often repeated the name *Jesus*, during our interview, with a most joyful and solemn countenance. "Jesus, my heavenly Father's only and beloved Son, who died for lost men, and through whom alone I may be saved: it is good, very good indeed." The impression on my mind from this interview will, I hope, abide and profit my own soul. While many who have ears to hear, turn them away from hearing the thunders of the law; this poor red brother, almost without ears, has heard the still small voice.

7. H. called on me for the express purpose of begging some instruction relative to the Sabbath. He presented the subject in words to the following purport: "Since you conversed with me about my soul, and I promised to seek and serve Jehovah, I have been trying to do so. While absent on my long hunting expedition of seven weeks, I did not forget my promise, but thought much of my heavenly Father, and prayed to him daily. On the Sabbath, especially, did I think of him, and of that beloved house, (pointing to our place of worship,) and of his messengers who came here to teach us, poor lost red men, the bright path, the beloved word from above. It often seemed to me as though I saw your very person. I was sometimes in very great danger, so that I feared greatly; but then I looked up and said, 'O Jehovah, my Father above, help me, do thou help me.' So he helped and preserved me: therefore I live to return again. And now will my brother, the messenger of Jehovah, tell me the mind of Jehovah relative to the beloved day. Some of the red people tell me that our white brothers, when they have much business to do, or are on a journey, do not always rest on the Sabbath; and that therefore it is probably right for us sometimes to attend to our own business on that day. But I have thought that my brother Choctaws who tell me so might be mistaken; and as I have now much business to attend to, wishing to go a little journey, and perhaps might not get back before the Sabbath, I thought I would come and ask of you, what Jehovah would be pleased with in our conduct on his day." I then endeavored to show this earnest, honest inquirer the spirituality and extent of the fourth commandment, and to illustrate its importance, by mentioning several instances of the awful judgments of God on Sabbath-breakers. As to the practices of white people, to which he alluded, I could not, of course, find any thing with which to justify them in the word of God; and with regret was obliged to admit the guilt of many even in a Christian land. I thought myself warranted in telling him, that whosoever attended to any of his worldly avocations on the Sabbath, merely to gain time or to save a little expense, was verily guilty in the sight of God of breaking the commandment. He appeared to receive with avidity every word I spoke, and to feel that it was his life. He afterwards, of his own accord, said, "Let us sing one hymn, and I will pray before I go." We did so. In his prayer he thanked his heavenly Father for what he had learned further to-day respecting the Sabbath. I have hitherto rather supposed that this man's seriousness was but partial; and have been anxious as to the effect of his long absence in the wild woods. Thanks be to God for the grace bestowed on some of the wild men of these forests.

8. Observed a season of fasting and prayer with a part of the congregation assembled at the meeting-house for the purpose. Various existing troubles, and a prospect of more in the political affairs of the nation, call for much prayer and humiliation.

23. Returned from a "cry," which I attended with the hope of being able to introduce the Gospel into some settlements about half a day's ride distant, but belonging to another district. They are much under the influence of some half breeds, who seem determined neither to go into the kingdom themselves, nor suffer those who would to enter. I did not succeed in obtaining the consent of the principal men to have meetings among them; and was again under the painful necessity of witnessing the heathen dances. My feelings were, however, much relieved by observing the becoming Christian behavior of some of my people who attended out of respect, and some of them as mourners for their deceased relatives. How striking the contrast between these and the heathen party! The latter were adorned with their Indian finery, and fancifully painted, making the woods ring with their monotonous songs and yells, as they danced or rather jumped backward and forward, while the little Christian band, destitute of all paint and finery, at a proper distance from the other company, tuned their voices aloud in praise to Zion's King. The two parties spent a portion of two nights in this manner. Our people not only sung, but prayed much. While singing, some of the other company would come and gaze on them in silence, but retire during prayer-time. But I could not learn that one of this "Gospel people," as they are called, gave the opposite side any visit while they continued their sports. They were already too well acquainted with them and their dangerous tendency. I have much reason to believe that some of the poor deluded people, whom I saw on this occasion, would willingly attend to religious instruction, were they not restrained by the positive influence of their head men. Indeed one of them, who lives 20 miles distant, invited me to his house, where a few persons, including his own family, could hear without interruption. I accordingly left an appointment with him.

May 3. Returned from our sacramental meeting at the centre meeting-house. The season has been refreshing to Christians, and will long be remembered by many who attended. Fifty more of these dear people and two black persons, were examined and admitted to all the privileges of the church, [mentioned at p. 230;] and on Monday morning 68 children were dedicated to God in baptism. Many were the tears shed on this solemn occasion.

Sabbath, 16. Not a large congregation, but we enjoyed a pleasant season in the

house of God. Preached in the forenoon, and in the afternoon heard about ten or twelve persons relate something of their feelings. It was quite affecting to hear some females express, with many tears and sighs, their grief on account of their "wicked, unstable, wandering hearts." I could not but hope that some of them were of that class whom the Lord Jesus regards with peculiar complacency—the broken and contrite in spirit.

18. Rode about ten miles and solemnized a marriage between two natives. There was a large number of people together, whom I had a precious opportunity of instructing from the Scriptures, in the nature and duties of the marriage relation. The parties appeared extremely well. It is pleasing to see a manifest improvement, and an increasing desire to conform to the rules of civilized life. This will probably ever be the result of a cordial reception of the Gospel.

20. C. M., one of our elders, in conversation with another church member, remarked much as follows, to which the other heartily assented. "I once had no thought that I should ever receive the Gospel [become a Christian.] We Choctaws were once just like hogs; and when the missionaries came to us with the Gospel, we were afraid and shy of them. They tried to tame us, and make us gentle, as one would try to tame a wild hog, by throwing at it a little corn, and calling it. But we would get out of their way. As to myself, when I saw a missionary approaching, I feared he would talk to me about religion, and I would gladly shun him. But as one who had failed in his first attempt to get a wild hog or cow into a pen or yard, would still persevere, using every gentle means in his power; so the missionaries have persevered, until at length they have so far succeeded, that some of us have been tamed by the word of Jehovah. But the missionaries have not been satisfied with securing one or two; they have seemed to wish to get all of us: and if any one runs away, they try to get him back again." These remarks were made in my hearing, with a sober, and honest expression of countenance, and without a suggestion or even thought of the kind on my part. "Yes, very true," replied the other, "when I saw the missionaries going about talking in that manner, I wondered at it. Why do they so? was my thought." C. M. then added something, in relation to his own experience, which I had not known. He stated that after he became much awakened, and resolved to embrace the Gospel, and had promised me that he would attend to it, he heard of a dance in another part of the neighborhood, about three miles distant, and was so tempted to go to it, that he actually got his horse and went. "As I approached the spot," said he, "I halted, and listened to the music, my heart smote

me; but I had come, and would not return back. I went on—halted—went on again, and put my horse in a yard—then paused—went to the house—but so violent were the clamors of my conscience that I could not enter. I immediately saddled my horse, and proceeded homeward by another road. I felt a degree of satisfaction that I had escaped the snare. On reflection I was fully convinced that it was my Father above, who had helped and drew me away. I then alighted from my horse, and prayed unto him, while the water of my eyes ran freely down. Now thenceforth, thought I, I am the Lord's and him only will I serve. It was shortly after this that he came in a dark night to tell me what the Lord had done for his soul. But he has never before to-day related the above particulars.

21. Visited and enjoyed a season of worship with four families who live five or six miles distant. It is a settlement where we have had a Choctaw school, and where wickedness, heathenism, and poverty abounded, until within a year past. Now the family altar, strict observance of the Sabbath, peace and industry, mark the happy change. Of six families, there is only one exception. It is not difficult to perceive a great difference among this people. Though a large portion of the adults have professed some seriousness, by taking the seat of inquirers, yet I must doubt the sincerity of some individuals. It in general soon becomes apparent who is, and who is not engaged for God. We may, however, and probably do, mistake as to the piety of some, who appear well outwardly as yet, but who, in time of severe temptation, might fall away. It ought not to be wondered at, if there should be many such. Sensible of this, we would proceed with caution, especially in admitting candidates to sealing ordinances. But one trait in the character of these awakened people should not be forgotten. They appear to detest every thing like deception or hypocrisy. In most cases, when relating their views and feelings, they say, I know that Jehovah sees me, and knows if I speak falsely; therefore I will tell you only the truth." Their relations and confessions are so simple, candid, and unadorned, as to leave little room for suspicion as to any intention to deceive. Still it cannot be supposed that they have become acquainted with all the depths of iniquity, which the human heart is capable of. They are yet babes in Christian experience. I perceive, however, that some of them are in the school of Christ. While they aim at perfection, and seem to hunger and thirst after righteousness, they begin to find that when they would do good evil is present with them. "The bad heart," says one, "wants to come back very much, and this often distresses me exceedingly." This I have frequently heard from their lips, while the tears rolled down their red cheeks. I have been

told by at least three persons to-day, at different places, to this effect. "Sometimes when I think of my heavenly Father, and call upon him in prayer, I find something good coming in [or hanging on] to my heart, and am somewhat happy. But when my children are disobedient and unruly, I get easily vexed, my heart acts bad, and the joy and comfort I had felt is gone. This makes me think that I am not true yet. But as for giving up seeking and calling upon Jesus for mercy and help, I have no thought of it. I mean to persevere—persevere more and more earnestly, and stop praying only when I die. I tell my children to do good, so as not to provoke me to sin, and so that their Father above may love and bless them." Some express the hope that they have conquered this fretful spirit.

31. Have just closed a sacramental meeting at this place. Messrs. Byington and Dudley have been with us. The natives assembled and the religious exercises commenced on Saturday evening. The church session attended to the examination of candidates from the commencement of the meeting until afternoon of the Sabbath, in which time 20 persons were examined with care; most of whom had been both publicly and privately questioned and instructed, and in some cases repeatedly, previous to this. Only one of this number was deferred for the present. Nineteen were admit-

ted into full fellowship with the church, and set down with a goodly number of their brethren and kindred, at the table of their dying Lord. There are now 52 church members in this small clan. Bless the Lord, O my soul. Shepherd of Israel, keep them.

June 30. In the evening Tahoka's daughter called, and appeared to wish to tell her feelings, which she did much to my satisfaction. She took the anxious seat some months ago, but has not appeared well as an inquirer till of late. She now appears to possess a broken and contrite spirit. I cannot but hope that her father's prayers for her have gone up as an acceptable memorial before God. Amidst some discouraging circumstances, it is comforting to witness further displays of divine grace among this dear people.

Sabbath, 27. In conversation with some individuals who tarried awhile after meeting, I spake of the duty of praying with resignation for things of a temporal nature, especially; and then read the passage in our Scripture translations, containing the Saviour's words, "O my Father if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt," when Tahoka exclaimed, "That is it—that passage if no more, I fain would learn to read; that word if no more. O that I could read it."

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE WESLEYAN-METHODIST SOCIETY, IN THE TONGA ISLANDS.

SOME account of the reception which the Wesleyan missionaries met with from the chiefs of the Tonga Islands, and the continued opposition which they were called to encounter, was given at p. 33 of the last volume. Although the missionaries have been encouraged, at times, by promising appearances, and many of the chiefs have been kind to them, yet some have been capricious and tyrannical, and nearly all have manifested a dislike to Christianity, and have prevented their people from attending on Christian instruction. The missionaries, however, looking for the presence and protection of that Saviour by whom they are commissioned, and confident that the Gospel will ultimately triumph over idolatry and all opposition, have continued in the field and prosecuted their work.

#### Troubles with the Chiefs.

The following extracts from the journal of Mr. Thomas, one of the missionaries at Hehefo, in Tonga, will show the capriciousness of the chiefs and the embarrassing situation of the missionaries.

About four o'clock this afternoon, Ata, our chief, sent one of his matabooles, or gentlemen, to order us all directly from our place to Nukualofa. The man delivered his errand in a hasty manner to our young man at the gate, and then departed; but the thing being so serious and unlooked-for, I called him back, that I might see and hear him myself; for I thought it could not be true, or that Ata only wished to frighten us. However, the man's looks bespoke the truth of what he said; for he evidently was frightened, and begged I would not blame him for delivering the chief's message. I told him I did not blame him; but that he had done right by telling me the truth. I found our situation to be indeed a trying one. I had no native boy living in the yard with us (as is generally the case); and I could not tell why the chief was offended; I therefore, as night was coming on, begged the man to return to Ata, and tell him not to be angry, but we could not leave then. There were several matabooles at the gate, and some other natives. They seemed unwilling to go near the chief; but were sorry for us and entreated us not to be angry with them. At length one of them went, and delivered my message to the chief. He quickly returned and said, the order was we must go that instant. I laid the matter before the Lord, and found strength to confide in Him; and judging that Ata would think he had gained a great advantage, if he could get us to leave our dwelling and property, to go and seek a place to lie down in when nearly dark at night, I sent him word we could not go.



A friendly chief came and spent the night with Mr. Thomas, and in the morning, after having received another message from Ata to leave the place, and seeing from the course of things that he was intending to use force, Mr. T., with Ulaky, the friendly chief, determined to see him and learn the reason of his conduct.

19. On coming to Ata, we found him sitting down with a party of his mataboos or inferior chiefs. Cava was preparing; and, as is customary when a chief is angry, all were silent. I went into the house, and sat down opposite to him. I saw he was very angry and wrathful; but I had no fear; my mind was calm and easy. After sitting a few moments, I spoke mildly to the chief, and asked him, "What I had done against him, and why he was angry with me?" He replied, in a very angry tone, "That we had behaved ill to his wife yesterday; that we had taken his land, and wanted to be greater than he; that we hated both him and his wife; and had said, we did not fear him." He said much more in an abusive manner, a great deal of which I did not understand; but he said, "We should go away, and he would have the house." Many persons had now gathered together, and among others, the chief woman from Vavou, Alyavaloo; also her husband was there.

I alluded to what had given rise to the offence of yesterday, and told him, that "It was neither the Tonga custom nor ours, for such a number of persons to force themselves in a house so as to render it impossible to move. I did not object to the people seeing the place, provided they came in a proper way, and in proper numbers; that he, the chief, could come into our place, whenever he chose; and we never refused any to come in whom he wished to see the place. I told him not to be angry; and if he wished us to leave his part of the island, we would go away; but we could not go till we had a place to go to; and he must wait till we could get a house builded." To this he objected, and said, "We must go now; for we had said we did not fear him." I told him, "I respected him as my chief, but I did not fear him. It was good for me to fear and to worship Jehovah our God, but not to fear him or any man." I further told him, that "I knew he hated Jehovah, and did not worship him; neither would he allow his people to do so, but he made them worship himself; this I must not do, but worship the Lord of heaven." Ata made no reply to this, but seemed to cool a little. He had previously asked with surprise "Why we did not fear him? Had he not power," he said, "to kill us?" Undoubtedly he had, if the Lord permitted it; and I saw instruments of death close at hand; and there were men present who, if the chief had given the word, would presently have laid me in the arms of death with an axe or a club; but, as though I did not possess such a passion, I did not fear; to God be all the praise! Ata, by talking without interruption, seemed to have cooled himself a little, and now one of the men present dared to speak. He said but little, and that chiefly flattering to the chief, but in a mild and soft tone. When he had done, the woman, Alyavaloo, (sister to Fenow, the king of Vavou,) who was sitting by, began to speak. She addressed a speech of some length to Ata, in our favor. She spoke in a mild and affectionate manner; called us the chiefs friends; and wished him not

to send us away. She said "That they of Tonga and Vavou were foolish and ignorant, and that our minds were different from theirs, and our God was different." Several other things she alluded to; all which showed her to be a woman of no ordinary mind, and one who, though a Heathen, could reason and judge between right and wrong. She is much greater in rank than our chief; and like him strongly attached to the Tonga gods. It is, therefore, not much to be wondered at that Ata should have been wrought upon by what she advanced. When she had done, he acknowledged the truth of what she had said, and the people took this as a proof that Ata's mind was turned towards us. Alyavaloo and her attendants then left the ring, which is common here when they have ended their speech. I waited some time, and as nothing was said, and not being sure what was Ata's mind towards us, I asked him, but he made no reply. Soon after this, Ulaky rose up and I followed him out, and he told me that Ata's mind was changed towards us, through what Alyavaloo had said. I felt thankful to God, who thus saved us by this stranger from the fury of a savage. We have our house, and books, and clothes preserved to us. O may we devote our all to Him to whom our all is due. It is only a month since we were in these circumstances. We are not only opposed in our work, but continually subject to these storms from the chief.

Tofua, the chief's brother, came home this evening, and I told him what had passed. He blamed his brother, and said, "His was a foolish anger;" and agreed to accompany me to-morrow morning to see the chief. Mrs. Thomas and I walked out to see a young chief who is ill. He is son to Ata's wife, and friendly to us. He began with tears to pity our case, and to express how sorry he was, and said how much he cried last night on our account, for he was afraid we should be killed. He blames his mother very much, thinking she is the cause of it; and has sent her word not to come to him. Soon after came Ata's son, Matyle. He shook me by the hand, and with tears in his eyes declared his love to us, and his sorrow on account of what had happened. He said he was so distressed that he could not attend to the chief's cava party last night; and he told me of many others who felt in a similar manner towards us. The boys also, who are taught by us, were affected to tears.

20. Tofua came in the morning, and I set off with him to visit Ata. We found him at a small village about half a mile from the town, with his carpenters, who were repairing a canoe. He welcomed me in, and desired me to sit near him; and soon after I sat down, something was brought me to eat, as is the custom here.

Tofua began to explain to the chief the object of my visit; namely, that I wanted to speak to him; that I did not like to be shy; but that if he was friendly towards me, I wished him to show it. Ata seemed much pleased that I had come to him; and began to declare that his anger was all over towards us; that he wished me to remain in our own house, and not to think of leaving him. He repeated several times, "Why should I be angry with you?" I told him, I could not tell why; and he said, "This is a land that is foolish, and soon angry." I told him it was so; and it was good for them to be soon pleased again; and if he was reconciled, to give

me his hand. I then rose up, and the chief shook hands with me. Joy and pleasure beamed in his face, and in the faces of all present; indeed, I scarcely ever saw him better pleased. After sitting some time, I took my leave of them, and returned home, thanking the Lord that the lion is become a lamb; the furious and enraged chief cheerfully sits by my side. Blessed be the Lord God, who stilleth the raging of the sea, and the violence of the Heathen; and who is King for evermore!

In this island, the chief is a god to his people, who do not fear their *otuas* (or spirits,) but him; and to this slavish fear all are in bondage. Even those who are said to be inspired by their *otuas* must yield to him; and the greatest flattery is practised by the people towards him. They dare not oppose him, and it is therefore quite a new thing for any one to refuse to obey him.

Amidst these various discouragements the heart of the missionary almost sinks, at the thought of past labors, which seem to have accomplished little or no good, and of future labors which may be continued long, with similar results.

Dec. 1. I have had some sore exercises of mind with reference to the cause here, as though it would not succeed; but by looking to the Lord I have been comforted. It is my duty to go forward casting in the seed of divine truth as I have opportunity, leaving it to Him who alone can give the increase: nevertheless, I cannot but grieve when I see one after another springing up, and as often cut down, by the hand of persecution. After toil, and pain, and care bestowed upon them, to see them again in the enemy's ranks, makes me groan before God. I have, however, felt encouraged to believe that the great Shepherd will not suffer the wolf of hell to scatter, tear, and slay His sheep, but that the wrath of man shall praise him, and we shall see the salvation of God. Ours is indeed a warfare, and we wrestle with principalities and powers. May I give the enemy no place, but abide firm at my post, till the Lord shall grant unto us, at this place, a glorious victory.

6. Ata's son came to tell me that his father was very angry with him on account of the lotu, or praying; and that he had ordered him to give over. The young man was greatly concerned; he looks very thin, and, I have no doubt, has grieved a great deal. He said he did not reply to his father, but hung down his head and cried; while Ata promised how much he would love him, if he would give over. I encouraged him to endure the anger of his father, rather than expose himself to the anger of Jehovah.

#### *Character and Death of a Converted Chief.*

It seems, however, that the preaching of the Gospel on these islands has not been wholly unattended with the converting and sanctifying influences of the Spirit. Under date of June 1, 1829, Mr. Thomas gives some account of a young chief, named Lolohea, whose mother was one of the wives of Ata, and who died about the age of twenty-three. He had from childhood been afflicted with a painful disease. Respecting his first religious impressions, Mr. T. remarks—

He became strongly attached to us, and to the worship of God, from the time of our taking up our residence here. As he lived near to our temporary house when we first landed, he frequently visited us to make inquiries respecting the things of God. On one occasion he expressed to me his great ignorance; and pointing to his heart; in a very humble childlike spirit, said, in broken English, "Me love book." "You teach me book." He intended to say that he loved the book of God, and wished me to teach him to read it. I was pleased to find in the mind of a heathen a desire after an object so well calculated to make him happy; and on inquiry, I found that he came by the desire in the following manner. Sometime before we arrived at Hehefo he returned from the Vavou island, where he had been living with an elder brother. While he was there, he had been told a little about Jehovah, by a sailor, then residing at Vavou. The minds of the two brothers were impressed with what this sailor had told them; and though they did not fully believe at the time that it was true, yet, when we arrived at this place, and they heard the great things of Jehovah from us, they both were satisfied of the truth, cast away their Tonga spirits, and determined that the Lord should be their God. They were the two first scholars we had; and being respectable chiefs, their example and sanction were the cause of others attending to be instructed as long as Ata permitted.

The attendance of Lolohea both on school and divine worship was constant; and though not very quick in learning, yet, owing to the strong desire he had for knowledge, especially a knowledge of the Gospel, he made good progress. From his afflictions, also, which he bore with uncommon patience, he seemed to derive much aid in acquiring an humble and spiritual frame of mind. Respecting his feelings in view of the ignorance and wickedness of his people, and the guardian care extended to those who were inclined to listen to the Gospel, and toward the missionaries, Mr. T. writes—

While brother Turner was at Hehefo, we were both in the habit of visiting Lolohea at his place, in order to his assisting us in the language; and in preparing our pieces to read to the natives. In July, a subject on the day of judgment had been brought before him; and on visiting him soon after, I was pleased to witness the concern he felt. He was much affected at the sad condition in which he saw his countrymen; and inquired why some one did not come sooner to tell us these things?—why one did not come when capt. Cook visited Tonga? I had by his request, a little while before, written for him two short prayers in the Tonga language; he now wanted them lengthened; for having heard of Christ's coming to judgment, he was much afraid, and wished, he said, to pray to Jesus Christ, that he might not be angry with him when he came to judge the world. From this time I began to speak frequently to him on the state of his mind.

It has been our lot to be opposed in our object at this place even from the first, and our trials have been neither few nor small. Those who have favored us, have been called, from

time to time, to bear a part in our trials for Christ's sake. Lolohea bore his part with patience; and none of these things moved his affection from us, or from the cause he had espoused. For some time previous to his death, he was the guardian and head of a number of interesting youths, who lived at his place in order that they might attend to the worship of God, and to our school. They were safe under his protection, from the displeasure of their friends, and from the opposition of the chief. By this young man and his youthful companions, the praises of the Lord our God were sung night and morning; and prayer was offered up to him that is able to save. As this little praying party lived near our place, we could hear their singing from time to time, and it was truly gratifying to us in our situation.

I called to see Lolohea, accompanied by Mrs. T., just after our painful trial from his step-father; and it was with much affection and many tears that this young suffering chief declared his love to us, and his sorrow on our account. He said he was greatly afraid for us, and when he heard that we were ordered away, he cried very much, and by some means got out of his house, and ordered a man to prepare him a canoe, for he would not remain there if we went away, but would go with us; he could not endure the thought of being separated from us; and while he talked with us of the conduct of his mother, who was the principal cause of the trial, the tears rolled down his pale cheek. I felt thankful to God for Lolohea's love to us; and our affliction was made lighter through his tenderness and sympathy.

The following is the account of his last days. How striking is the difference which Christianity, when cordially embraced, makes in the death-bed scenes of the heathen.

We had long considered him as a fit subject for the ordinance of baptism; but it had been delayed partly on my own account, as stated above; and partly from some apprehension of what might be the conduct of Ata and the young man's mother. Ata having ordered the young man to be brought into his own yard, and knowing his aversion to every thing belonging to our religion, it was natural for me to expect some interruption. I wished, therefore, to know their minds upon the subject, and what they would allow me to do. I was, however, agreeably surprised to find that there was no objection made to any thing I wished to do. I talked with Lolohea about his state; and found that he was at peace, and happy in his mind; although his body was in much pain. He expressed himself, as wishing to go, to be with Jesus Christ; and I shall not soon forget the joy which sparkled in his eyes while anticipating his speedy removal from his poor afflicted body, to be forever with the Lord. In administering baptism to him, we were in no danger of deceiving him, or of being deceived ourselves; and God having given the inward and spiritual grace, we could with safety add, the outward and visible sign. I prayed with him, and then left him, in order to make preparation for baptizing him. I took every opportunity of conversing with him, and of reading to him on the subject, for the two days previous to his being baptized, and was fully satisfied as to his fitness for the ordinance; but he

was so unwell on Thursday, that I thought it must be deferred, if not omitted altogether. But on Friday morning I found him a little better; and made known my intention, with which he seemed pleased, and perfectly willing to give this public test of his having renounced the Tonga gods, and embraced Jehovah as his God. I then wished him to choose a name, and mentioned Job and Lazarus, thinking one of them would be suitable; but he chose John. I then called together our friends, Ulaky, and several of the praying youths, and commenced the service with prayer; afterwards I baptized the afflicted Lolohea, in the name of the Father, and of the Son, and of the Holy Ghost; and concluded with prayer. The time was truly solemn. The mother of the young man was close at his side all the time, and in tears; and also a great number of relations from various parts were sitting near; all were serious; and I hope good will result from it to many.

I visited him again in the afternoon, when he was in much pain of body, and very restless: but his mind was in peace, and he longed, he said, to be gone. I exhorted him to hold out in patience unto the end. He said, "Yes," and after I had sat a few minutes, he proposed prayer, by which his mind seemed refreshed, though he continued in much pain.

12th.—I visited him again, accompanied by Mrs. T. He was asleep, but after some time he awoke. His eye instantly caught me; and with a sweet smile he welcomed me to see him; but I perceived he was much weaker, and had a great deal of pain. He expressed his desire to depart, and be with Jesus; and after sitting a few minutes, he said, "Tau lotu," that is, "Let us pray." We then kneeled down, and I prayed that God would look down, and deliver his suffering servant from his affliction, and have mercy upon his dark relatives who were sitting by, that they might turn to God, and be saved. While we were sitting by his side, I perceived him change for the worse; as though nature was almost overcome by the pain. He became very restless, and took less notice than he had done. The change was soon perceived by his friends, who now began to draw near, to kiss his hands, or face, and to weep over him. At this time, Ata came in; and Lolohea told me to speak to him, but was unable to explain himself further. I suppose he meant that I should talk to him about his soul.

Preparation was now made to remove him into a small house near the burying place, that he might die there; which is the custom here. As soon as he knew their intention, he said, "Ja tauou," that is, "Yes; let us go." The Chief and his wife both drew near and kissed him, and wept over him, before he was removed; and he was then carried out by the mat upon which he lay, into the small temporary house in which he was to die. Many persons were gathered together from all parts of the island, and placing themselves in groups upon the ground, all clothed in mats, which is their mourning dress. We sat down by his side, when he dosed for a few minutes, but soon waked with pain. He wished his mother to remove, that I might sit close to him, at which she was a little grieved, and shed tears. At times, he seemed a little delirious, but in the main was very sensible. He talked of prayer, and repeated several times, "Let us pray; let us pray." He dosed again, and waking up, saw me, and with much affection saluted me,

with, "Jio-to-fo," or, "My love to you;" death was now taking down the earthly house; he labored for breath; he looked at me, and said, "I am very ill;" and then adding, "I am now dying," in a few minutes, he breathed his last, and, with a sweet smile upon his countenance, closed his eyes in death, Jan. 12, 1829.

We have strong confidence that he is now in that country where the inhabitants shall no more say, "I am sick;" that he rests from his labors and sufferings; and that he is with that Saviour whom, having not seen, he loved, and ascribing his salvation to the blood of the Lamb. To the sacred name of Jesus be the praise and glory, now and forever. Amen.

#### *Mourning at a Funeral.*

The following is a description of the funeral scene, which took place the day after Lolohea's death.

Many cut themselves, and the blood covered their faces and their bodies so far as they were bare. While this was going on without, the mother and others were busy washing the body, and oiling it with fine scented oil; and laying very fine mats under and upon the corpse, in order to its burial. On these occasions, some of the best of their property is brought, and wrapped round the corpse; and, as a proof of their love, buried with it.

Soon after the body was removed out of the place where he died, his mother followed it. She had cried till she could hardly see; her cheeks were swelled very much by beating them with her fists; and she was so hoarse as scarcely to be heard. I went and talked to her, wishing her not to distress herself, for her son was happy. She added her lamentations for a minute or two, and replied, "Yes; perhaps he is happy;" and then she burst out again, "O, my son! O, my dear son! O dear! O dear!" Thus she bewailed in a most distressing manner, her loss in the death of her son; and while I was a little distance from her, she made a large incision in her temple, with some sharp instrument, and the blood gushed out, so that, in a few minutes, her face, shoulders, and breasts, all of which were bare, were covered with blood; and the grave, wherein her son was laid, was stained with her blood also. The grave was about four feet deep; and the corpse was laid in it, wrapped in mats and native cloth. It was then covered with sand, which had been brought from the sea-beach in baskets, by about a hundred persons, each one first making his basket from the cocoa-nut leaf. While the body was thus laid in the earth, in corruption and weakness, I looked forward to the day when, through the almighty power of Christ, it will be raised in incorruption and power, to join a countless multitude, in praising that Saviour whom he sincerely, though imperfectly, loved. This is the first fruits of Tonga under the Christian dispensation; the first of those who have been baptized into Christ. Blessed be the name of the Lord, who has thus given us one soul for our hire; and has glorified his grace in behalf of a benighted Heathen.

Ten days afterwards Mr. Thomas writes:—

I went to see Papa (the mother of Lolohea) this evening; she and her attendants were at the Fai-to-ka, or burying place, lying down in a

small house which is erected over the spot where her son was buried. She lies here to manifest her love to her son; and it is likely she will not leave the place for three months; or put a morsel of food to her mouth with her own hands, or eat by day-light, all that time. What she takes will be after it is dark, and others will feed her, which is the custom here.

As soon as she heard I had entered the house, she set up a most bitter cry, and began to beat her face with her fists. My presence revived her sorrow for him. I felt much for her, and told her that her son was happy and free from pain and affliction. She seemed somewhat comforted; and I left her and went after the Chief, whom I found in his house, nearly alone; a gloom seemed to be over him and his place. His house forsaken by his wife and her attendants; others are performing a burial ceremony for a former wife; and those that pray are sent away in displeasure. Thus the Chief and his wife, and his people, seem to be in confusion; like travellers who have missed their way, but are unwilling to acknowledge it, and of course unwilling to be set right.

#### *Inclination of the People to Embrace Christianity.*

The description given below of the feelings of the people towards Christianity, and of the kind of influence by which they are kept from embracing it, affords much ground to hope that at Tonga also, ignorance and idolatry will soon give place to the knowledge and worship of the only true God.

Ata is the principal supporter of the Tonga superstitions; and Hehefo is one of the strongest of the strong holds of the enemy; but of late there has been a mighty trembling, and his tottering cause must come down.

I have, for some time past, gone out among the people, and visited the chiefs who are under Ata; and I am persuaded that here is a people prepared of the Lord. They are waiting for permission from the chief, and then they are ready to cast away their Tonga gods. There are twelve or fourteen of them who live at small towns or villages within three miles of Hehefo. I suppose the people who are under Ata to be nearly thirteen hundred souls; and should he renounce his Tonga gods, there would not be one but would follow their chief, and would be a part of my care immediately. In addition to this, the chiefs at the Bea and at Nukunuku; nay, I may say all the chiefs in Tonga are waiting to see Ata turn, and they will all follow him. This is said to be the case also with the chiefs at the Haapies, and at Vavou. It is said by the head chief, or king, of Tonga, Tubou, that if Ata turn, all Tonga will turn to Christianity; and on this one point this important matter depends. Indeed, the language of the people now is, "We want to worship Jehovah, but we dare not, because of Ata." They are satisfied that their gods are no gods, but lying spirits, who deceive and destroy them. Oh, will not God undertake the cause of this part of his family! and will he not fulfil the desire of them that fear him!

At this time we have two native services on the Lord's day. Our number of hearers is from 30 to 60; to these, from Sabbath to Sabbath, the Gospel is preached, and a Saviour's love made



known. On a Wednesday evening, we have preaching also, when about thirty persons attend.

If Tonga becomes Christianized, we have good reason to believe that not only the Haapies and Vavou will receive the truth, but that we shall obtain access to the Feejee and the Navigator's Islands. There are men at Tonga from each of the latter; and from what we can learn respecting the inhabitants, they are very numerous, and very mild compared with the Feejee people. I trust the day is not distant when these benighted islanders shall come to the knowledge of the truth.

At Nukualofa, another station in the same group of islands, the Gospel has already made considerable progress. Four or five hundred persons statedly attend public worship, who give strict attention, and many show that they are athirst for the word of life; schools are very encouraging; fifty, of whose spiritual state the missionaries hope well, have been gathered into classes; the Christian form of marriage has been introduced; and a considerable number have been baptized and admitted to the church.

#### MISSION OF THE LONDON MISSIONARY SOCIETY AT THE GEORGIAN ISLANDS.

##### *Continued Prosperity of the Mission.*

RECENT communications from the missionaries at different stations on Tahiti, represent the mission there to be in a very prosperous condition. The common people are advancing in civilization, beginning to accumulate property, to prosecute with vigor and success, like intelligent men, various kinds of business. They are also attentive to the schools, to public worship, and meetings for prayer. In their zeal to propagate the Gospel among the unevangelized, they have recently sent some of their own number to the Feejee Islands.

At Huahine, Mr. Barff, one of the missionaries, under date of Nov. 30, 1829, makes the following statements—

The duties of the Sabbath continue as usual to form a prominent part of my labors. The services in the forenoon and afternoon are well attended, especially the former. The average attendance may be estimated at from 1000 to 1400. Early in the morning the natives have their prayer-meeting, and the interim between the forenoon and afternoon services is devoted to catechetical exercises with the native children. Since vessels have begun more frequently to touch at this island, I have made it a practice to give an exhortation to the officers and crews of such ships once on the Lord's day.

Two adults have been admitted to baptism during the past year, and forty-five children of baptized parents; making the total of adults baptized at this station 750, and of children 767.

The church has received an addition of fifteen members during the past year; making the

total of communicants 477. Five individuals have been dismissed for improper conduct, and a few have been restored to fellowship, having afforded grounds for hope that their repentance was sincere.

Our exercises for the improvement of the people, in the things of God are numerous. In addition to the services of the Lord's-day as already mentioned, we have two lectures during the week; one on Wednesday and the other on Friday; the latter for those in particular who make a credible profession of religion. A catechetical exercise is held on Monday evenings, at which all the church members are expected to attend in classes. In order to impress more deeply on the minds of the people, the importance of the religion of the heart, than can be done at public exercises, we visit the people at their houses, taking two, three, or four houses of an evening, and thus proceeding through the whole.

Seven adults and six children of pious parents have been removed by death. Concerning all of the adults we hope well; but two of them in particular seemed to enjoy great confidence of faith and hope in a crucified Redeemer. Their end was peace.

The number of marriages celebrated during the past year is 17. The individuals who have been thus united to each other are chiefly young persons who were formerly brought up in the mission school.

The number of children on the books is 300; the average attendance no more than 200. Their improvement is very encouraging, both in reading, writing, and arithmetic. The adults all attend school at times. Regular scholars, however, are mostly those who make a credible profession of religion.

#### MISSION OF THE NEW-HAVEN LADIES' GREEK ASSOCIATION AT SMYRNA.

THE arrival of Mr. and Mrs. Brewer, with Miss Reynolds, at Smyrna, on the 4th of Feb., under the patronage of the New Haven Ladies' Greek Association, was mentioned at p. 167. When Mr. B. embarked from this country, he expected to take up his residence and open schools in Greece. On his arrival in Smyrna, he thought that the opportunity for benefitting the Greeks was better in that city, than in any part of Greece or the Greek Islands. The reasons assigned were briefly, The great number of Greeks residing at Smyrna, amounting, probably, to 30,000; The narrow limits of the Greek territory, as fixed by the late treaty, excluding some important provinces and islands; The liberal policy of the Turkish government towards those who reside at Smyrna; The little attention which the Asiatic Greeks are likely to receive from missionary societies; The greater expense of maintaining a school in Greece, owing to the Greeks being unable, from their poverty, to aid it; and The greater freedom for preaching the Gospel at Smyrna.

Under date of April 24, Mr. Brewer wrote that his school, which had been opened about

six weeks, contained eighty girls, who were rapidly improving in their appearance, and in knowledge. The number of scholars soon after rose to one hundred. His plan was to have a charity school for Greek girls, and a school where Greek and European boys should be admitted promiscuously, and be supported by their parents. The efforts thus made seem to have received the countenance of all classes of inhabitants; and the number of those who have applied for admission to the schools is much greater than can be accommodated by Mr. B., with his present means.

The following extracts from a letter of Mr. B. under date of April 29, will give his view of the interesting field in which he is laboring.

We have at length arrived at a painful stage of our operations; for though our school room has been fitted up at some expense, and was unquestionably the best we could obtain, (being so nigh our own lodgings,) it can only accommodate an *hundred*. Yesterday we had this number of pupils, and though the master has contrived to make a place for the daughter of a priest, and a few friends this morning, yet considering the coming on of warm weather, I was constrained to say to a sweet little girl, there is room for no more. It is such a luxury to collect these children, and to witness their daily improvement, and to receive their blessings, and observe the grateful looks of hundreds of their friends as we pass in the streets, that we love not only to enjoy it ourselves, but are anxious that our patrons should also share more and still more largely of the same. We cannot feel content with taking merely an hundred from the 5,000 families that are within half an hour's walk of us, and from the 50,000 that are not far distant. While therefore we must try to steel our hearts to the daily and urgent pleas for admittance, which we must continue to hear, during the tedious months before we expect returns from the society, we will comfort ourselves with the thought, that then we may enlarge the sphere of our labors, until we may say at least to the thousands of Smyrna, "Yet there is room."

## DOMESTIC.

### FOURTH REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

THE annual meeting of the Society was noticed at p. 192. The report makes very respectful and affectionate mention of the Rev. Mathias Bruen and Peter Hawes, Esq., the former of whom had been one of the executive committee of the society, and the latter the treasurer, from its organization; both of whom had died during the year. They were among the founders of the society, and were warmly interested in its objects.

In the report may be found a detailed account of the time of commencing labor, and the length

of time spent of each missionary at his station; the number of months for which aid in his support was pledged; the proportion required to be raised by auxiliary societies in the congregations aided; the months of labor performed since the last anniversary; the number of additions to the churches reported; with other particulars. Of these a summary view will be given here.

*Number of Missionaries and Congregations Aided.*—The number of missionaries and agents employed by the society, during the last year, is 392; and the number of congregations and missionary districts which have been aided in their support is 500. Of the missionaries and agents above enumerated, 226 were in commission at the commencement of the year, the terms of whose previous engagements have since been fulfilled, and 151 of the same have been re-appointed. The remaining 166 have been new appointments during the year, making in all, 392. Distributed in 22 states and territories, the missionaries and agents of this society, within those portions of the last year covered by their appointments, have performed the full amount of ministerial labor which would employ a succession of individuals 274 years.

These missionaries, with 201 employed by the Board of Missions of the Presbyterian Church, 35 employed by the society of the Dutch Reformed Church, 75 employed by the Massachusetts Missionary Society, 56 by the Connecticut Missionary Societies, and 13 by the Auxiliary Society of Virginia, make the whole number under the patronage of the Presbyterian, Dutch Reformed, and Congregational churches to amount, during the last year, to 672.

*Extent of the Fields of Labor.*—Of the above missionaries, 240 are settled as pastors, or are steadily engaged in single congregations, 87 divide their labors, either as pastors or stated supplies between two or three congregations, and 65, including agents, are allowed to exercise their ministry in larger fields. From these statements, it appears that a large majority of the missionaries employed have been stationed in single congregations, or in congregations so contiguous as to receive a stated supply, with more or less frequency, from the labors of a single minister. In this, the committee have steadily adhered to the original object of the society, which was, to sustain the permanent administration of the gospel, in such townships and parishes, as need aid in the support of ministers of their own choice. But this object could not, in every case, be attained at once; and in recent and remote settlements, where religious societies are unformed, it has been judged expedient to allow the missionary a larger extent of country, as his circuit, with a view to his ultimate settlement in some one or more of the congregations which may have been gathered under his ministry.

*Manner of Appointment.* In such fields, also, the committee have found it necessary to commission their missionaries, without regular ap-

plications from the people, and to assume their entire support, including such sums as they derive from the fields on which they labor. This, indeed, is the only method by which ministers can be introduced into those sections of the country which are the most destitute, and where congregations are not yet organized. No less than 42 of our missionaries, therefore, during the last year, have been thus appointed, which is a much larger number than had been sent out on the sole responsibility of the society in any previous year. These, however, are but a small proportion of the whole; while as a general rule, in places where the state of society has been such as to render it practicable for the people to apply, the committee have waited for a full expression of the wishes of the congregations needing assistance, before making their appointments. Thus the individuals, in whose support aid has been granted, have first been ascertained to be the chosen ministers of the people where they have been appointed to labor.

On the foregoing plan of granting commissions, it is evident that the number of appointments in the different sections of the country, must bear some proportion to the interest manifested by the people to secure the blessings of a preached gospel, and to the character of their wants as made known to the committee. Thus the locations of missionaries have been governed, in a great measure, by the efficiency with which auxiliary societies and needy congregations have taken care to provide for the destitute, within their own limits.

*Average Expenditure.*—By a reference to the treasurer's account of disbursements it will be seen that the services of the missionaries have been performed at an expense to the society of \$154 for each year of ministerial labor, including office rent, and all the incidental expenses of the society, while the whole amount expended during the last year, if equally apportioned to the 392 missionaries employed, would average only \$108 paid to each. These facts exhibit, in a striking light, the economy with which the plan of this society secures the object at which it aims. The expense which it incurs is not worthy to be compared with the blessings attained. But economical as this method of doing good manifestly is, yet it will be readily seen, that, numerous as the missionaries of the society now are, and extended as its operations have become, a large annual expenditure is requisite to sustain them.

*Sources of Income.*—The Society derives its income principally from donations from individuals directly to the treasury, from public collections in churches, and from auxiliaries or branches. Of these last, the following have contributed the largest sums.

The Western Agency in the State of New-York,	\$4,384 53
The Maine Missionary Society,	3,493 71
The Vermont Domestic Missionary Society,	3,201 29
The New-Hampshire Missionary Society,	1,894 74
The Missionary Association in Bowery Presbyterian Church, N. Y.	1,000 00
The Male Association in the Cedar-street Presbyterian Church, N. Y.	949 00

*State of the Treasury.*—From the treasurer's account, it appears that the receipts of the so-

ciet the last year have exceeded those of the preceding year \$6,932 13, while its expenditures have increased \$15,614 54. The treasury is now overdrawn \$34 11, and the amount of engagements to missionaries and agents now in the field is \$31,170. These engagements the committee are pledged to fulfil within the coming twelve months. In entering into these engagements, the committee have not been unmindful of their high responsibilities. They have therefore maintained the strictest regard to economy on the one hand, and have made no appropriation which they could withhold without doing violence to every Christian feeling, and none to a larger amount than seemed absolutely necessary to the attainment of the object in view. On the other hand, they have not dared to reject the applications of the needy in a single instance, in which, after the most careful examination, it has appeared to their satisfaction that the petition of the applicant was such, as the Christian public ought to grant. The voice of the churches and the language of the providence of God in the signs of the times, are that the destitute in this land shall not long continue to die for the lack of vision.

The committee are aware that the amount of their present pledges exceeds, by several thousand dollars, the amount exhibited at any former anniversary. At the close of each previous year, there have been reported several thousand dollars in the treasury, while the amount of engagements remaining to be fulfilled has never exceeded \$25,000. This year, as has been stated, we present to the society a treasury overdrawn, and an amount of engagements remaining to be fulfilled of \$31,170. The income of the last year, though less than the expenditure, has still been greater by nearly \$7000 than that of any previous year, and that the work accomplished has been greater.

*Sabbath Schools—Bible Classes—Additions to the Churches.*—The missionaries of the Society have reported 369 Sabbath schools, as having been under their care during the last year, embracing not less than 19,000 scholars. Bible classes, also, under the immediate instruction of the missionaries, have been conducted in most of the congregations aided. The number of them reported is 203, containing at least 5,500 attendants. All the various benevolent institutions have been countenanced, and to most of them patronage, to a greater or less amount has been secured by the missionaries. A better observance of the Sabbath has been promoted. Principles of temperance have been diffused, and 164 temperance societies have been organized.

The whole number reported as added to the churches aided, during the last year, is 1959. The number of conversions in the same time, is doubtless greater than the above. Many of these have been the gradual ingatherings, and the successive seals of the ministry of those whose labors have been attended with no general awakening. Others have been the fruits of the more copious outpourings of the Spirit of God. Not less than 40 of the churches aided

have been blessed with what are appropriately called revivals of religion, each of which has been attended with from 20 to 100 hopeful conversions.

**Auxiliaries and Agencies.**—The number of auxiliaries has increased during the year from 241 to 273. Where auxiliaries could not be so organized, as to co-operate with the parent society to the best advantage, committees of correspondence and boards of agency have been appointed for the better direction of the society's operations in particular districts. Of these the Western and Central Agencies, in the state of

New-York, and the Central Committee of Agency for Home Missions in the Western States, established at Cincinnati, Ohio, are the principal. The last two have been organized during the last year.

The society's publication, *The Home Missionary and Pastor's Journal*, has been regularly issued during the year; and 5000 copies of each monthly number are printed and circulated. The number of subscribers, and the usefulness of the work, so far as appears, are constantly increasing.

## Miscellanies.

### DOCUMENTS RELATIVE TO THE ABOLITION OF WIDOW BURNING.

THE substance of the regulation, passed by the governor general of India in council, abolishing the inhuman practice of burning widows alive on the funeral piles of their husbands, was given at p. 265. The London Missionary Register for July contains documents, from which it appears that the regulation of the governor general and the measures to which it gave rise, have occasioned much excitement among the Hindoos, some of whom have remonstrated strongly against such an interference with their religious customs. Other portions of the natives are pleased with the new ground which the government have taken, and have sent in addresses expressing their decided approbation. The substance of these addresses of the two parties among the natives, with the replies of the governor, are given below. It will be gratifying to the Christian and philanthropist to see from the tenor of these documents, that there is little reason to apprehend that the friends of the barbarous custom will succeed in getting the act of abolition repealed.

On the 14th of January, a number of native gentlemen presented a petition to the governor-general, signed by 800 persons deprecating the enforcement of the late regulations for the abolition of suttee, accompanied by a paper of authorities, signed by 120 pundits, in proof of the legality and expediency of the rite. In conclusion, the petitioners intimated that the late abolition is contrary to various acts of Parliament which secure the Hindoo subjects of the empire from interference in any shape with their religion or customs. Another petition to the same effect, from the interior was signed by 346 natives; and was accompanied by a paper of authorities, bearing the signature of 28 pundits.

On the sixteenth of January, a counter address was presented to the governor-general, signed by about 300 native inhabitants of Calcutta, and conveying in the warmest terms, their grateful acknowledgments for the abolition, as rescuing them from the stigma of being wilful

murderers of females, and zealous promoters of the practice of suicide.

On the same day, the Christian inhabitants of Calcutta, presented an address to the governor general, to the same purport, signed by about 800 persons. These gentlemen say:

"We entertain no apprehension, that an act of beneficence, which will be commemorated as one of the most signal blessings which has yet been conferred on India, sanctioned as it is by the prayers and applause of the most enlightened among our Hindoo and Mohammedan fellow-subjects, can be misconstrued into a disposition to infringe the established principles of toleration; or to deviate from that candid and indulgent respect for the civil and religious rites, usages and customs of all classes of the native population, which we trust will ever continue to be an attribute of the British government. We rather cherish a confident expectation, that it will be esteemed a pledge of the cordial interest which their rulers take in their happiness, and of their willingness to extend to them the various advantages which flow from useful knowledge and equal laws."

After a conference with the native gentlemen who presented the petitions against the abolition, lord W. Bentinck delivered the following reply:

"The governor-general has read with attention the petition which has been presented to him: and has some satisfaction in observing, that the opinions of the pundits, consulted by the petitioners, confirm the supposition that the widows are not, by the religious writings of the Hindoos, commanded to destroy themselves; but that on the death of their husbands, the choice of a life of strict and severe morality is every where expressly offered, that in the books usually considered of the highest authority, it is commanded above every other course, and is stated to be adapted to a better state of society, such as, by the Hindoos, is believed to have subsisted in former times.

"Thus none of the Hindoos are placed in the distressing situation, of having to disobey, either the ordinances of the government or those of their religion. By a virtuous life, a Hindoo widow not only complies at once with the laws of the government, and with the purest precepts of her own religion, but affords an example to the existing generation of that good conduct which is supposed to have distinguished the earlier and better times of the Hindoo people.



"The petitioners cannot require the assurance that the British government will continue to allow the most complete toleration in matters of religious belief; and that, to the full extent of what it is possible to reconcile with reason and with natural justice they will be undisturbed in the observance of their established usages; but some of those, which the governor-general is unwilling to call into notice, his predecessors in council, for the security of human life and the preservation of social order, have, at different times, found it necessary to prohibit. If there is any one which the common voice of all mankind would except from indulgence, it is surely that by which the hand of a son is made the instrument of a terrible death to the mother who has borne him, and from whose breast he has drawn the sustenance of his helpless infancy.

"The governor-general has given an attentive consideration to all that has been urged by the numerous and respectable body of petitioners; and has thought fit to make this further statement, in addition to what had been before expressed, as the reasons which, in his mind, have made it an urgent duty in the British government to prevent the usage in support of which the petition has been preferred: but if the petitioners should still be of opinion that the late regulation is not in conformity with the enactments of the imperial parliament, they have an appeal to the king in council, which the governor-general will be most happy to forward."

At a meeting of the natives who had petitioned against the enforcement of the abolition, held on the 17th of January, it was determined to appeal against that measure to the authorities in England and to solicit the governor-general to postpone the operation of the regulations, till an answer could be received to such appeal. Twelve gentlemen were appointed as a committee to carry these resolutions into effect, and 11,260 rupees were subscribed toward the necessary expenses.

#### GREAT DESIRE FOR BIBLES AND TRACTS IN RUSSIA.

SINCE the suspension of the operations of the Russian Bible Society, by order of the present emperor, in the year 1826, mentioned at p. 248, of vol. xxii, the circulation of the sacred Scriptures, and the diffusion of religious knowledge have been very much impeded. Some access for the Bible was opened by the permission granted two years subsequently, to establish a Bible Society for Protestants in the Russian empire. It seems from a letter of the Rev. Richard Knill, of St. Petersburg, to the editors of the London Evangelical Magazine, and copied here from the New York Observer, that the Russians still manifest the same desire to possess the Scriptures in their native language, which distinguished them when their Bible society was in operation.

In the middle of Sept. 1823, two of my pious neighbors called on me. Our conversation was chiefly respecting an excellent young man and his wife, who wished to visit an island in the gulf of Finland, named Hogland. It contains about 500 inhabitants, but without a resident pas-

tor or apothecary. The young man had been a theological student in a celebrated university, and his wife was the daughter of a physician, and possessed a good knowledge of medicine.

On the 29th of September—memorable day!—I was packing one of their boxes with medicine, apparel, tracts, and Bibles, when a poor woman from the suburbs called at my house, and the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hands, which she appeared to read fluently. "Have you ever possessed a Bible?" "No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only one ruble." "Well, good woman, you shall have it for a ruble: take it." At this intelligence her eyes sparkled with joy. As she was going away, I requested her to publish it among her neighbors, and to inform them that they might also have a Bible for a ruble. She went immediately to the hay-market, which is the great resort of her countrymen, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonderful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish Bibles.

When the demand for the sacred volume began rapidly to increase, I scarcely knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbors would accept the offer, and for this my own finances were sufficient; but when scores and hundreds were called for, I found that my funds would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife as to the best means to be adopted. She encouraged me to proceed, with an assurance that the Lord would provide.

Accordingly, I left my house for a bookseller's, with an intention to buy one hundred Bibles: but as I was going, my heart began to fail. I thought, this will cost more than I can well spare: my children have the first claim. Is this prudent? Is it not better to buy fifty, &c. &c. While I was thus ruminating I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called to-day; for the night cometh when no man can work." These persons can work no longer; they are gone; quickly thou wilt follow them; therefore, oh my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the Bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near. The latter immediately supplied me with 300 rubles.

Thus far the circulation had been confined to the Finnish Scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1829, and requested us to procure her some Russian Testaments. "Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the New Testament?" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and ob-

tained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregation joyfully and most efficiently co-operated in this labor of love.

The Tract Society in London, generously sent us £10, whereby we were able to extend our efforts, particularly in the distribution of Finnish tracts; and that dear and honored friend, princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she had translated from our most popular English tracts, and others were composed by excellent Russian authors. When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation, we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children's children.

In the month of January, 1830, I sold and gave away, 250 Finnish Common Prayer Books in two days, and might have distributed 1,000 in the course of the week, if I could have procured them. The next morning after these books were finished, there were fifty people before my door at one time, entreating for a copy. I have written to some friends for help in this department, and hope, in the course of the summer, to distribute 1,000 at least.

In addition to the above, we have circulated a few thousand school-books, containing first

lessons, &c., which we hope will aid the school-master in his arduous toils, and the poor cottagers in instructing their children and their neighbors, and greatly facilitate the dissemination of the word of God. We calculate that 1,000 school-books will ultimately prepare the way for ten times that number of New Testaments.

#### MISCELLANEOUS INTELLIGENCE.

##### IONIAN ISLANDS.

In March last it was stated to the legislative assembly of the Ionian Islands that 83 schools for mutual instruction had been established there, since August 1829, containing 2700 scholars; and that it was expected that the system would be so extended as to afford the means of suitable education to all the youth in the Islands.

##### SWITZERLAND.

*New Testament in Modern Greek.*—The edition of the New Testament in the Modern Greek language, noticed at p. 298, which the Geneva Bible Society is now printing for circulation in Greece, and which was at first expected to consist of four thousand copies, has been enlarged, by the liberality of Mr. Eynard, a French gentleman honored with the confidence of the Greek government, to eight thousand.

##### DOMESTIC.

*Mrs. Harriet Stewart*, wife of the Rev. Charles S. Stewart, formerly, during three years, a missionary of the Board at the Sandwich Islands, died at Cooperstown, in the state of New-York, on the 6th of September. The foundation of her disease was laid while engaged in the mission, and on this account, she with her husband left the islands Oct. 17th, 1825 and arrived in their native country, by way of England, August 3d, 1826.

## American Board of Foreign Missions.

#### PROPOSED EXTENSION OF MISSIONARY OPERATIONS IN THE PACIFIC.

THE Prudential Committee came to the conclusion, in the month of July last, that it was their duty to take immediate measures for sending new missionaries to the Sandwich Islands. The reasons for this were founded in the overtasked and declining strength of the missionaries now at the islands, and in the unprecedented attention to religious instruction which prevades the mass of the people. As was intimated at p. 313, the Committee hope to send three or four ordained missionaries, with a layman whose duty it shall be to assist Mr. Chamberlain in the management of secular concerns and in the superintendence of the schools. Only a part of these have been engaged; yet it is desirable that the re-inforcement be sent during the present autumn.

For several years the attention of the Committee has been repeatedly called to the *Marquesas Islands*, as affording a field of great promise for missionary efforts similar to those which have been so signally prospered among the inhabitants of the Sandwich Islands; and an interview with the Rev. C. S. Stewart, who visited them in his late voyage, has constrained the Committee

to resolve upon commencing a mission there, as soon as God, in his providence, shall place the means at their disposal. The manner in which it is proposed to commence the mission, is, to enlarge the reinforcement of the Sandwich Islands mission to such a number, if possible, that two of the new missionaries may take a station at the Marquesas, accompanied by one or two of the missionaries now at the Sandwich Islands.

Such an enlargement of missionary operations in that part of the world seems the more proper at this time, as the researches of Mr. Green on the North West Coast, of which some account will hereafter be given, make it doubtful whether the Board can properly establish a mission there at present.

An appeal is therefore made to the disciples of Christ, of every station in the church, for the means of prosecuting this enterprise. If the "mind of Christ" is ever indicated by the course of events of providence, he surely calls from the Pacific for an extraordinary effort on the part of his people to send the Gospel to the interesting groups of islands in that great ocean.

The language used in the Marquesas Islands is nearly the same as that of the Sandwich Islands; so that missionaries from the latter, with the native teachers and catechists who might ac-

company them, would possess special facilities for commencing a mission under favorable auspices. The portions of the Bible, the school books, with the other books and tracts which have been prepared for the Sandwich Islands, at an expense of much time and labor, might be brought into immediate use, and schools be established and missionary labor, in all its departments, be commenced without delay.

Though the inhabitants of the Marquesas Islands are still idolaters, they expressed to Mr. Stewart a strong desire to have missionaries sent to them, that, by being instructed, they might become like the people of the Society and Sandwich Islands. The population is estimated at 50,000. There is much reason to suppose that the same blessing which has attended the missions to the groups just mentioned, would attend the contemplated mission; and that similar results, as to diffusing knowledge among the people, reclaiming them from their degrading and wasting vices, improving their character and habits, and converting them to the faith of the Gospel, would follow. It may be questioned whether in any part of the world, there is a prospect that evangelical labors would result in the salvation of a greater number of souls, than on the islands of the Pacific.

The friends of missions should be expressly informed, however, that the receipts of the Board at the present time will no more warrant such an extension of operations, than they would when the statements on that subject were made in the numbers of this work for March and August.

#### ANNIVERSARIES OF AUXILIARIES.

**NEW-YORK.**—The *Auxiliary Society of Onondaga, Tompkins, and Cayuga Counties* held its third annual meeting at Auburn, August 19th. The usual reports were read by the Secretary and Treasurer, and the other business transacted. Rev. Timothy Stow, Elbridge, Secretary; Eleazar Hills, Auburn, Treasurer.

**MASSACHUSETTS.**—The *Auxiliary of Norfolk County* held its second annual meeting at Dorchester, Sept. 3th. The Secretary and Treasurer presented their reports, and the meeting was addressed by the Rev. Dr. Beecher, and the Corresponding Secretary of the Board, who were present as a deputation. Rev. Harrison Park, Dedham, Secretary; Rev. Ebenezer Burgess, Dedham, Treasurer.

The *Worcester County Charitable Society*, auxiliary to the Board, held its third annual meeting, since becoming auxiliary, at Grafton, Sept. 15th. The ordinary business was transacted, the report of the Treasurer was presented, and a sermon was delivered by the Rev. L. I. Hoadley, and an address by Mr. D. Greene, who attended as a deputation from the Board.—Rev. John Maltby, Sutton, Secretary; Dea. Henry Mills, Millbury, Treasurer.

**CONNECTICUT.**—The *Auxiliary of Farmington and Vicinity* held its 7th annual meeting at

Southington, Sept. 15th. Mr. Edward Hooker, and the Rev. E. N. Kirk, of Albany, the latter a deputation from the Board, addressed the meeting.—Horace Cowles, Esq., Farmington, Secretary; Martin Cowles, Esq., Farmington, Treasurer.

The *Auxiliary of Hartford County* held its 7th annual meeting at Hartford, Sept. 15th. The Rev. Edward N. Kirk attended the meeting as a deputation from the Board, and delivered an address. Daniel P. Hopkins, Esq. Hartford, Secretary; J. R. Woodbridge, Esq. Hartford, Treasurer.

## Donations

FROM AUGUST 16TH, TO 31ST, INCLUSIVE.

### I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr.		
Weybridge, Mon. con.		1 25
Hillsboro' co. N. H. R. Boylston, Tr.		
Greenfield, Gent.	2 00	
Hancock, Gent.	9 10	
Peterboro', J. Massey, to constitute the Rev. Francis Darrow of Greenfield an Honorary Member of the Board,	50 00	
Temple, Gent.	7 00	—68 10
Morris co. N. J. J. M. King, Tr.		87 00
New York City and Brooklyn, W.		
W. Chester, Tr.		428 16
Norfolk co. Ms. Rev. E. Burgess, Tr.		
Franklin, Mon. con. for wes. miss.		42 97
Pittsburgh and vic. Pa. M. Allen, Tr.		45 12
Rockingham co. West. N. H. W. Eaton, Tr.		
Chester, E. par. Gent. 6; la. for Joel R. Arnold in Ceylon, 30;	36 00	
Ded. expenses,	1 44	—34 56
Washington co. Vt. S. C. French, Tr.		
Cabot, A friend,	30 00	
Montpelier, 1st cong. so.	17 03	
Waitsfield, Asso. 6,21; 11,83;		
7,85;	25 89	
Woodbury, O. King,	1 50	
	74 42	
Ded. expenses,	42	—74 00
Washington co. N. Y. M. Freeman, Tr.		
East Hebron, Asso.	9 00	
Fort Edward, Asso.	13 12	
Glenn's Falls, Asso. 21; la. sew. so. 5; mon. con. 2,42;	28 48	
Granville, 1st cong. chh.	50 00	
Hartford, Asso.	4 75	
Salem, Asso.	33 55	
Sandy Hill, Asso.	12 00	
Union Village, Asso.	26 60	
Whitehall 2d., Asso.	30 50	—208 00
Total from the above Auxiliary Societies,		\$988 46

### II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Mon. con. in 4th presb. chh.	52 31
Andover, Ms. Char. so. in Phillips' acad.	10 12
Baltimore, Md., A friend,	15 00
Bennington Factory Village, Vt. by S. Hinsdill,	12 00
Canandaigua, N. Y. Mon. con.	38 00
Carlisle, Pa. Mon. con. 23,43; contrib. in presb. cong. 66,75;	90 18
Dickinson, Pa. Chh.	17 25
Elmira, N. Y. Presb. cong. to constitute the Rev. ELEAZER T. LATHROP an Honorary Member of the Board,	58 61
Farmington, Me. Asso.	12 00
Grafton, Ms. Contrib. for the Greeks,	21 00

<i>Harpersfield</i> , N. Y. La. benev. so.	16 00
<i>Hector</i> , N. Y. Rev. J. H. Hotchkiss, a balance,	50
<i>Jonesboro'</i> , E. Ten. Fem. miss. so.	17 50
<i>Monson</i> , Ms. Union char. so. 30,39; mon. con. 37,61; fem. for miss. asso. 30;	88 00
<i>Montrose</i> Pa. Mon. con.	2 31
<i>Newville</i> , Pa. Big Spring chh. 20,66; ben. youth so. for Joshua Williams at Monroe, 30;	40 66
<i>North Junius</i> , N. Y. Mon. con.	3 00
<i>Northumberland</i> , Pa. Fem. miss. so.	20 00
<i>Palmyra</i> , N. Y. Mon. con. to constitute the Rev. STEPHEN PORTER an Honorary Member of the Board,	50 00
<i>Poultney</i> , Vt. H. Guernsey, to constitute the Rev. SYLVESTER COCHRAN an Honorary Member of the Board, 50; Fem. cent so. 14;	64 00
<i>Princeton</i> , N. J. I. Van Doren,	20 00
<i>Rochester</i> , N. H. Mon. con.	3 06
<i>Sangerfield</i> , N. Y. A. Townsley, to constitute the Rev. WILLIAM K. WEEKS of Paris, N. Y. an Honorary Member of the Board,	50 00
<i>Shippensburg</i> , Pa. Presb. chh.	20 50
<i>Smithtown</i> , N. Y. Miss H. M. Arthur,	10 50
<i>Southbridge</i> , Ms. D. Morse,	5 00
<i>South Salem</i> , N. Y. Fem. char. so.	21 15
<i>Washington</i> , D. C. A friend,	20 00
<i>Williston</i> , Vt. La. asso.	5 87
<i>Windham</i> , Vt. Gent. asso. 5; la. asso. 8; mon. con. 12,61;	25 61
<i>W</i> ——— Two friends,	15 00
<i>Unknown</i> , A friend, 3; by E. Bass, 10;	13 00
<i>Whole amount of donations acknowledged in the preceding lists, \$1,226 59.</i>	

## FROM SEPTEMBER 1ST, TO 15TH, INCLUSIVE.

## I. AUXILIARY SOCIETIES.

<i>Colchester and vic.</i> Ct. W. T. Turner, Tr.	20 00
<i>Essex co.</i> Ms. J. Adams, Tr.	13 25
<i>Amesbury</i> , E. par. La.	
<i>Hampden co.</i> Ms. S. Warriner, Tr.	
<i>Blandford</i> , Gent. 37,50; la. 43,15; 80 65	
<i>Chester</i> , Gent.	6 59
<i>Chickopee</i> , Mon. con.	3 56
<i>Longmeadow</i> , Mon. con. 13,77; wes. miss. so. 11;	24 77
<i>Middle Granville</i> , fem. char. so. for fem. sch. in Bombay,	12 63
<i>South Wilbraham</i> , Mon. con.	6 20—134 40
<i>Tompkins, Cayuga and Onondaga cos.</i> N. Y. E. Hills, Tr.	
<i>Auburn</i> , Mon. con. in 1st presb. chh. 85; J. S. Seymour, 10;	95 00
<i>Cayuga</i> , Asso.	15 00
<i>Denby</i> , Mon. con.	10 00
<i>East Groton</i> , by M. H.	2 00
<i>East Marcellus</i> , Gent. 22,47; la. 17,53;	40 30
<i>Genoa</i> , La. in 1st presb. cong. 11; mon. con. 9,36;	20 36
<i>La Fayette</i> , Mon. con. 8,46; a friend, 3;	11 46
<i>Onondaga Hollow</i> , Presb. so. to constitute the Rev. WASHINGTON THACHER an Honorary Member of the Board,	50 00
<i>Skaneateles</i> , Pres. cong. (of which for Sandw. Isl. miss. 8,58;)	12 58
<i>Van Buren</i> , by L. W.	1 00
<i>Weedsport</i> , Mon. con.	2 00—259 40

Total from the above Auxiliary Societies, \$427 05

## II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany</i> , N. Y. Mon. con. in 4th presb. chh.	55 73
<i>Andover</i> Ms. Char. box of so. of inquiry,	4 00
<i>Basking Ridge</i> , N. J. Fem. cent so.	16 00
<i>Bath</i> , Me. Mon. con. in S. par.	3 53
<i>Brookline</i> , Ms. Mon. coll. for ed. in Greece,	16 80

<i>Castine</i> , Me. Gent. asso. 10,50; la. asso. 23,95;	42 75
<i>Charleston</i> , S. C. For. miss. asso. in 3d presb. chh. viz. E. Hyatt, 10; R. E. 2; J. T. 2;	14 00
<i>Cheshire co.</i> , N. H. A friend,	5 00
<i>Dudley</i> , Ms. United fem. char. so.	3 21
<i>Greene co.</i> Ala. A friend,	1 00
<i>Hamp. Chris. Depos.</i> , Ms. Brecksville, O. Mon. con. 2,50; Chesterfield, Miss L. D. 50 c.; a fem. friend, 88 c.	3 88
<i>Keene</i> , N. H. Heshbon so. for wes. miss.	10 00
<i>Kingston</i> , Ms. Mon. con. in 2d cong. chh.	8 67
<i>Leominster</i> , Ms. Juv. miss. so. 7; less c. note, 2;	5 00
<i>New Echota</i> , Cher. na. R. Taylor,	5 00
<i>Newton</i> , E. par., Ms. Mon. con.	24 67
<i>Newton Upper Falls</i> , Ms. Mon. con.	5 41
<i>New-York City</i> , Mon. con. in presb. chh. in Thames-st.	11 28
<i>Northampton</i> , Ms. A friend,	56 00
<i>Pelham</i> , N. H. A friend,	25 00
<i>Putnam</i> , O. Mrs. F. Nye, dec'd, av. of trinkets,	10 00
<i>Salem</i> , O. Rev. L. Humphrey, for Luther Lawton, in Ceylon,	12 00
<i>Springfield</i> , Ms. I. E. Trask for Israel Trask in Ceylon, 12; Miss H. Stebbins, 10;	22 00
<i>Stockholm</i> , N. Y. Gent. agri. miss. so.	20 00
<i>Union</i> , Ossage na. A. Woodruff,	30 00
<i>Vassalboro'</i> , Me. Mon. con.	10 00
<i>Walpole</i> , N. H. Fem. cent so.	14 02
<i>West Newbury</i> , Ms. Mon. con. in 2d par.	4 16
<i>Wilkesbarre</i> , Pa. Mon. con.	44 00
<i>Winchester</i> , Va. L. Hoff, 20; D. Gold, 20; S. Rea, 5; Rev. D. H. Riddle, 5;	50 00
<i>Wiscasset</i> , Me. Mon. con. in 2d cong. chh.	44 00
<i>Whole amount of donations acknowledged in the preceding lists, \$1,004 19.</i>	

## III. LEGACIES.

<i>New Braintree</i> , Ms. From the estate of Mrs. Sarah Newell, dec'd, by S. Dorr,	257 33
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## IV. DONATIONS IN CLOTHING, &amp;c.

<i>Belchertown</i> , Ms. A box, fr. ladies of Federal-st. for Candy's Creek,	38 12
<i>Bennington</i> , Vt. A bundle, fr. ladies, for Wes. miss.	
<i>Blandford</i> , Ms. A box, fr. ladies, for Mayhew.	
<i>Carlisle</i> , Pa. Medicines, fr. T. Elliot.	
<i>Dunbarton</i> , N. H. A box, fr. gent. and la. for Creek Path.	
<i>Fitchburg</i> , Ms. A box, for Hawaii.	
<i>Grafton</i> , Ms. A box, fr. indiv. for Greece,	17 00
<i>Gustarus</i> , O. A box, barrel, and keg, rec'd at Maumee.	
<i>Hamp. Chris. Depos.</i> , Ms. Northampton, a box, fr. Dorcas so. and 1st mite so. sent to Mackinaw,	73 75
<i>Kingsville</i> , O. 30 hks. rec'd at Maumee,	7 50
<i>Philadelphia</i> , Pa. A paper bundle, for Miss M. Ogden, Sandw. Isl.	
<i>Rindge</i> , N. H. A box, fr. young la. char. so. for Brainerd,	25 14
<i>Troy</i> , O. A bale, rec'd at Maumee,	15 25
<i>Waitsfield</i> , Vt. A bundle, fr. gent. and la. asso. 39,98; a bundle, fr. do. 64,78;	104 76
<i>Waterbury</i> , Vt. A bundle, fr. Mrs. A. Rean, for Harmony.	
<i>Williston</i> , Vt. A box, fr. la. asso.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich I-lands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.